

The Syriac Chronicle of Michael Rabo (The Great)
A Universal History from the Creation

Translation and Introduction by
Matti Moosa

A publication of the Archdiocese of the
Syriac Orthodox Church for the Eastern United States



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Dedicated to:

His Eminence Mor Cyril Aphrem Karim, Metropolitan of the Syrian Orthodox Church of Antioch of the Eastern Part of the United States of America, for his most commendable effort in promoting and perpetuating the legacy of the Syrian Orthodox Church

And

In loving memory of my father Ishaq Moosa (d. 1960), deacon and malphono (teacher), who for decades served the Syrian Orthodox Church and the School of Mor Tuma (St. Thomas) in Mosul, Iraq

The publication of this book is sponsored by the Yunan Family.

Dr. Evelina, Malak, Samira, Ramsey, James, Mona Yunan Weig and Blair Weig.

In Memory of their parents, brothers and sisters, grandparents, uncles and aunts. Elias and Jamila Johar Yunan Khbaiz Id Dayr, Rose, Yunan, Yacoub, Marcos and Mary who toiled to give their children the best available education.

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BOOK FIVE

I LIFT UP MY MIND TO THE ALMIGHTY, THE OMNISCIENT AND THE DIRECTOR OF ALL THINGS, ASKING FOR HIS GUIDANCE. AND, STRENGTHENED BY HIS GRACE, I PROCEED TO WRITE BOOK FIVE, WHICH COMMENCES WITH THE BEGINNING OF THE SIXTH MILLENNIUM, WHICH IS THE TWENTIETH YEAR OF DARIUS THE PERSIAN, AND THE FIRST YEAR OF ALEXANDER THE MACEDONIAN, AND THE BEGINNING OF THE EPOCH OF THE ROMAN CONSULS AND THE RETURN OF THE HEBREWS FROM CAPTIVITY

Chapter One: In the year 16 of Darius, the sixth millennium began according to many chroniclers. Others maintain that the fifth millennium ended in the third year of the reign of Xerxes.

Xerxes son of Darius, who is Ahasuerus,³⁰¹ ruled 21 years. In the second year of his reign, he occupied Egypt. In the eleventh year, he occupied Athens and set it on fire. He also conquered many other cities. In his time appeared Esther and Mordecai. When Haman the Amalekite tried to eliminate what was left of the Jews in captivity, Esther and Mordecai put on the haircloth, but God turned Haman's evil against him. John says that some maintain that Esther did not live in the time of Ahasuerus. They support their idea saying, "If she lived in the time of this king, Ezra would have mentioned it. In fact, Ezra recorded the events in his time including the return of the captives. However, chroniclers have unanimously maintained that she was in that period."

Afterward, Artabanos ruled seven months; others say one year. Afterwards, Artaxerxes Longarm, surnamed Arioch (Arovik), ruled 41 years during the 79th Olympiad. In the seventh year of his reign, he permitted Ezra the scribe to return and rebuild Jerusalem.³⁰² Through God's revelation, Ezra rewrote the books of the prophets from memory because all of them were burned during the captivity. In the year 20 of Artaxerxes, he sent Nehemiah, the king's cupbearer, to complete the building of Jerusalem according to the prophecy of Daniel.³⁰³ For knowing the time of the issuance of the order to repatriate the captives to their homeland, the building of Jerusalem, its streets and edifices, Africanus counts the weeks of Daniel from the time of Artaxerxes.³⁰⁴

Nehemiah was a trusted servant of the king. He remained in Jerusalem twelve years. In the year 32 of Artaxerxes, Jerusalem was rebuilt. Joiada bar (son) of Elisha was appointed a chief priest, as said by Ezra.³⁰⁵ If someone wants to count the seventy weeks of Daniel, which are 490 years, he will find that they end in the year 366 of the Greeks (55 A.D.). In the second year of Nero, Jerusalem was occupied. Thus, the total years from the burning and destruction of the Temple to this day are 131 years, until it was rebuilt in the sixth year of Darius, or 73 years. This is what we were able to gather from the books of the prophets and Ezra.

At this time died the philosopher Pythagoras who lived 105(?) years. The philosophers Hellanicus, Heraclitus, Anaxagoras, the stoic and physician, Pindarus and Simonides, the poet and lyric, and Diogenes the philosopher flourished in this period. Apollonemius and Empedocles of Sicily, who were followers of Pythagoras, also flourished in this period. Empedocles, however, threw himself into the fire in Sicily...lacuna... they returned...lacuna ...from abroad...lacuna... he was unmasked because the people found out that he was not a god.

Of the physicians who achieved fame are Theatitus who established a maternity home, and Democrates and Hippocrates.

³⁰¹ In Daniel 9:1, Darius is son of Ahasuerus. Xerxes is the Hebrew Ahasuerus.

³⁰² See *The Chronography of George Synkellos*, 366.

³⁰³ Daniel 9:24-27.

³⁰⁴ See excerpts from Africanus on the seventy weeks of Daniel and their parallel with that of Eusebius; see *The Chronography of George Synkellos*, 476-471 together with the footnotes.

³⁰⁵ There is no Joiada son of Elisha in the Book of Ezra. The Book of Nehemiah 13:28 mentions Joiada son of Eliashib.

BOOK FIVE

In this period the Romans brought twelve papyrus documents of law from Athens, others say twelve documents.

In this period, Cratines and Plato, the writer of comedy were prominent. The philosophers Espymius, or Empedocles according to others, and Heraclitus and Abaris became famous.

In this same period Eudos the female prophetess appeared. Melissus the naturalist also flourished in this period.

In this period also were renowned Herodotes, Protagoras and Isocrates the Sophists, and Phydias the sculptor, Democretes of Abdira, Gorgias, Empodocles, Zenon Parmenides and Thucydides. Pericles died in this period.

In this period also flourished the poets Aristophanes and Eupolis the writers of comedy.

In this period, Aschyles the songwriter became well known. He died a violent death when an eagle struck him in the head while he was sitting down.

In Rome, the young (Vestal) virgin Pompilia was accused of adultery. She was buried alive.

In the seventeenth place, the Egenians dominated the sea up to the strait of Xerxes for ten years.

In this period the Athenians fortified the wall of Pires. Xerxes attacked and destroyed Egypt. He also destroyed Athens.

During this period, the battles of Thermopylae and the naval combat at Salamis and Plataea and Mycale took place.

Hieron ruled Syracuse tyrannically after Gelon.

In this period Plato was born. He and Socrates became renowned philosophers in Athens. Because Socrates corrupted children, they gave him poison to drink and he died.

In this period Plato propagated a heresy. He and Xenophon were thought to be without a principle for fifteen years. The philosopher Aristotle flourished in this period.

In this period too, fire erupted from Mount Etna and burned many areas.

Qadmus and Agenor arrived in Athens from Sidon carrying with them sixteen letters, which are:

ε ι γ λ ζ η θ λ ρ λ σ ζ
α β γ δ

Palamedes Nauplius of Argos invented four more letters, which are:

φ ψ ω ζ

Furthermore, Simonides invented four additional letters, which are:

η θ ι κ

...lacuna...

In this period, the 71st Jubilee of the Hebrews began.

In this year the sun eclipsed and huge flood covered the earth.

Anxagoras died. Sicily was occupied by the democratic group.

In this period the Pythagoreans flourished.

The temple of Hiera in Argos was burned down.

In the time Nehemiah, the woman Evodia began to prophecy.

The women Thelisilla, Praxilla, Cleobulina became renowned.

Aristarchus, the lyric poet, flourished in this period.

In this period also became known Abaris the magician and Hyperboranus the astrologer became well known.

The Athenians and the Lacedaemonians made a union for thirty years.

In this period, the physician Melissus achieved fame.

In Athens, Herodotus who had read books became celebrated as an historian and gained honor.

In this period flourished Theatetus the mathematician.

It is said that the Egyptians were first to invent the alphabet and the Phoenicians borrowed it from them.

In this time, the Athenians decided to burn the writings of the philosopher Protagoras. Socrates became a celebrity. Phidias made an ivory statue of Athena. It was installed at the end of the Straight Street in Italy.

In this period flourished Sophocles the writer of drama. In addition, the philosophers Democritus the Abderite, Empedocles, Hippias, Prodicus, Zenon and Parmenides flourished.

Plato advanced a heresy in the time of the eleventh Persian king. He maintained that God exists along with matter and a visible and created world. The soul, however, is uncreated, immortal and incorruptible. It has three faculties of reason, irascibility and sensibility. The separation of the souls from the bodies extends to even beasts and insects. He further maintained that there are multiple gods whose origin is one God. He further maintained that souls transmigrate to other bodies even to flies and insects. In addition, he advocated communal sexual relations and that man should not confine himself to a specific wife. He was followed by Epicure and other adherents who came to be known as "Platonists."

In this time, the Peloponnesian War began ferociously. It lasted twenty-one years.

In this period Bacchylides, composer of chants, flourished.

The plague afflicted and distressed the Athenians.

Pericles passed away.

The Lacedaemonians took the Heracleans captive.

The Athenians were defeated in Sicily.

In this time, an earthquake occurred and fire gushed out of Mount Etna and consumed many areas.

Another earthquake occurred in the Atlantic Island near Locres.

At this time, the Athenians and the Lacedaemonians entered into a strong alliance and for a good period of time.

In this period, Euripides was delivered to Archelaus while he was writing in a desolate place. Archelaus went out hunting. He was attacked by dogs that tore him to death. This also happened to Posidippe as he was on his way at night to the house of a prostitute. Dogs killed him.

In Athens, Sophocles at the age of 93 choked to death on a grape.

Democritus died from a snakebite.

Xenophon says that Cyrus attacked Athens.

The Athenians began to use twenty-four letters. They were formerly using only nineteen letters.

Dionysius the tyrant ruled Syracuse.

Demosthenes, the rhetoric flourished in this period. Hertinna the poet flourished also in this period.

At the age of seventeen, Aristotle acquired the teachings of Plato.

A census was conducted in Rome. The number of its inhabitants was 175, 000.

Plato died at the age of 82. Speusippus was appointed as his successor.

In this period too, Manasseh, brother of Jaddu, the great Hebrew notable built a large temple in the mountain of Gerizim in the same form of the Temple in Jerusalem.

Dionysius the tyrant fell from power in Sicily.

Aristotle was celebrated and King Alexander became his pupil.

BOOK FIVE

The philosopher Epicure and the painter Appelles flourished in this period.

Speusippis died and Xenocrates took his place.

Manlius the Roman Consul killed his son because he waged war and triumphed.

The Romans vanquished the Saunites and took them captives. The Saunites are Arabs from the Arabian region known as Eudaimon who flourished at this time.

The great city of Alexandria was built in the seventh year of Alexander who ruled twelve years. He built twelve cities called Alexandria.

Chapter Two: Concerning the events which took place in the time of Nehemiah

From the Books of the Maccabees and the histories of Josephus and Africanus, we are able to know the table of years and the events that took place in them. Let us now discuss Nehemiah.

Nehemiah was a trusted servant and cupbearer of King Artaxerxes. He was a Hebrew by race. He asked the king's permission and returned (to Jerusalem). Since at that time, the Jews had no holy fire in Jerusalem (the fire of sacrifices) as they had thrown it into the well when they were taken into captivity, Nehemiah ordered that some sludge of the well be thrown on the wood of the sacrifice. Immediately, the wood was on fire after having been neglected for seventy-four years.

In this period, another Artaxerxes ruled the Persians 2 months. He was succeeded by Sogdianos who ruled 7 months. After him Darius Nothos ruled 19 years. In the year 15 of his reign, the Egyptians revolted against the Persians and set up a king after 124 years. Dionysius rebelled and became a king.

After Alexander, Perdikkas ruled 28 years.

In the year 19 of Darius, Orestes ruled the Macedonians 3 years.

In Rome, the centennial games were celebrated for the first time. Afterwards, the Gauls and the Celts destroyed Rome and subjugated it with the exception of the Capitol.

In this period, a violent earthquake took place in Peloponnese and its environs and caused the fortified cities of Elie and Bourah to sink.

In this period, the citizens of Rome chose administrators for the city and the markets, because until this time Rome had no administrators.

Having rebuilt the wall of Jerusalem in the year 32 of King Artaxerxes, Nehemiah the trusted servant and cupbearer of the king, returned to Babylon.³⁰⁶

At this point began the weeks of Daniel.³⁰⁷

Chapter Three: The beginning of the 490 Years from the rebuilding of Jerusalem until its total destruction

After Darius, in whose time Egypt rebelled against the Persians, Artaxerxes ruled the Persians 40 years. The Hebrews called him Ahasuerus. For this reason, John believes that the story of Esther took place in the time of Ahasuerus. If he was really Ahasuerus, then he should also be the Artaxerxes mentioned in the Hebrew version (The Septuagint.)

In the year 15 of Artaxerxes, Africanus the Roman dictator destroyed Carthage and applied his name to that region which came to known as Africa.

Nepherites ruled Egypt six years, Archealus ruled the Macedonians four years, Amyntas one year, Pausanias one year, and another Amyntas six months.

In the year 16 of Artaxerxes, Argeaus ruled the Macedonians 8 years.

In the year 20 of Artaxerxes, Psamouthis ruled Egypt one year. After him, Nepherites ruled one year, and then Nectanebus, 8 years.

³⁰⁶ See Henrich Gelzer, *Sextus Julius Africanus und die Byzantinische Chronography*, 1: 111-112 on Africanus and Nehemiah's rebuilding of Jerusalem.

³⁰⁷ Daniel 9:4-27. For an elaboration of the seventy weeks of Daniel, see *The Chronography of George Synkellos*, 467-470. For an interpretation of these weeks see p. 468, note 1.

In the year 35 of Artaxerxes, Alexander ruled the Macedonians one year. After him, Ptolemy ruled 3 years, followed by Perdicus who ruled 6 years.

In the year 40 of Artaxerxes, Teos ruled Egypt 2 years. He was followed by Nectanebos who ruled 12 years.

Ochos, who is Artaxerxes II, ruled the Persians 27 years. He controlled Egypt by force. Here ended the era of the kings of Egypt who became subjects to the Persians. The king of Egypt called Nectanebos, or Necotanebonis as some call him, saw by way of magic that huge armies advanced to attack him. It is said that he was the father of Alexander. Thus, the kingdom of Egypt ceased for 42 years until the arrival of Domitius, also called Ptolemy, one of Alexander's generals.

Ochos king of Persia subjugated the Jews and exacted tribute from them. He stationed them near the Caspian Sea in the city of Hyrcania.

In this period Philip, Alexander's father, ruled Macedonia 27 years. His wife's name is Olympia.

In the year 13 of the Ochos the Persian, Alexander was born. It is the second year of the reign of his father Philip.

After Ochos, Arses ruled the Persians 4 years. He was followed by Darius son of Arsam, surnamed Arzac who ruled 6 years. In this same year, Darius assumed the power of government, Alexander, son of Philip ruled the Macedonians at the age of 20. He first reigned in Hellade. He was of grand stature, three cubits tall. He gained glory more than the kings who preceded him. He occupied many countries and vanquished thirty-five kings. His army was 120,000 thousand strong.

In the sixth year of Alexander, and the sixth year of Darius, these two met in battle at Issus in Cilicia. Alexander triumphed and killed Darius, and the Persian kingdom was ended. After defeating the kingdoms of Persia and Babylonia, Alexander occupied Babylon and Hyrcania. He captured Syria and all of Asia Minor. He passed through the River Indus and occupied India and Saba. He took Darius' daughter Roxanne to wife and took her sister captive. He founded twelve cities. He installed an iron gate 12 cubits long and 8 cubits wide to prevent the Huns from getting out. He subdued the Jews who welcomed him and offered oblation to God. He honored the high priest Andromachus. However, when the Samaritans killed Andromachus, Alexander came from Egypt and destroyed them and stationed Macedonians in Samaria. He went up to the Temple of Ammon and built a praetorium. When he came to Babylon, having ruled twelve years and seven months, one of his great men gave him poison to drink and he died.

The Book of Maccabees considers Alexander the founder of the Greek kingdom.³⁰⁸ With him, the prophecy of Daniel about the he-goat, which killed the ram for 240 years, was accomplished.³⁰⁹

According to Andronicus, the total years from Adam to the Flood is 2456 years; from the Flood to Abraham 1801 years; from Abraham to the command give Moses to proceed with the Exodus, 505 years; from Exodus to the year 34 of Solomon in which he began to build the Temple is 610 years; from the building of the Temple to the Captivity 441 years; from the Captivity to the year 32 of Darius (no figure is given) to the second year of Darius to Alexander, 217 years. Thus, the total in years from Adam to Alexander is 5180.

The Great Alexandria

The Great Alexandria was built in Egypt in the year 7 of Alexander. He built 12 more cities, all of which were named Alexandria. They were surveyed by the skillful Athenian engineers Aristotle, Timaeos and Pericles. In a public treasury in Antioch, was discovered an inscription on the bronze base of Apollos' pillar stating that, "Bartella is 3011 feet larger than Ephesus, Ephesus is 1700 feet larger than Nicomedia, Nicomedia is 1820 feet larger than Antioch, and Alexandria is larger than all of them." It measures 14987 feet.

Alexandria contained 308 temples, 1655 squares, 5058 houses, 108 public baths, 237 taverns 112 porticos, all of which begin with the letter *Alpha*. The figures for those (structures) beginning with the letter

³⁰⁸ 1 Maccabees 1:1-7.

³⁰⁹ Daniel 8 3-8.

Beta: 110 temples, 1002 squares, 3990 houses, 145 baths and 107 taverns. Those beginning with letter *Gama*: 855 temples, 955 squares, 2140 houses... baths, 205 taverns and 78 porticos. Those beginning with the letter *Delta*: 800 temples, 1120 squares, 5515 houses, 118 baths, 178 taverns and 98 porticos. Those beginning with the letter *H*: 405 temples, 1420 squares, 5593 houses...baths, 118 taverns and 56 porticos. The total number of all these is 2393 temples, 8102 squares, 47790 houses, 1561 baths, 935 shops and 456 porticos. This is not to speak of Hadrian's quarters which were huge, the Lochias near the great lighthouse facing Rhodes, the hospice Serapeon, the island of Anotis, the Zephyrion, the Canopus, the new canal, Nicopolis, Eleusis, the plain of Manutius, and Bandidios. In sum, Alexandria was the biggest city in the inhabited world.

At this time, the Macedonians provoked war and sedition. The philosopher Theophrastes flourished in this time too. Demetrius and Phalerus achieved fame.

Menander was first to teach that the drama conquers anger.

In this period the Micos War was waged. Perdicas waged war against Egypt.

Agathocles became the tyrant of Syracuse.

The philosophers Menedemus and Speusippus flourished.

The Romans subdued completely the Saunites who were Arabs. They annexed the Morsians, the Turks and the Pelignians and set up a colony.

Theodore, who had no knowledge of God, was known at this time.

Demetrius Phalerus came to meet Ptolemy who gave the Athenians democracy, that is, rule by the people.

In this period flourished Claudius who is Ptolemy of Alexandria, the astronomer. He wrote a book on the science of astronomy entitled *Megistos*.³¹⁰

The city of Lysimachia was built in Thrace.

The Greek calendar begins with Seleucus Necator. The Book of Maccabees indicates that with Necator the Greek kingdom began. The Edessans are of same opinion. We (Syrians), in our church and books, follow this calendar known as the Alexandrian.

When Seleucus ruled Syria, Babylon and the entire lands of the East, he burned the ancient calendars of the earth and instituted a new calendar, which begins with the first year of his reign. Hence, this calendar was used in Syria until this day.³¹¹

Alexander preceded Seleucus Necator by three years according to Josephus and the Book of Maccabees. Others say thirty years, because Seleucus ruled in the year 30 of Ptolemy who ruled after Alexander. Still others say that the period between the two is 45 years, according to others, 12 years. Here we place the number of these periods by letters beginning with Alpha, indicating the first year of Seleucus, which is the year 700 of the first Olympiad. Know that the total of years from the first year of Seleucus is 469 years, and the number of Olympiads is 117 years with one year remaining, and from the burning of the Temple of Solomon the period is 280 years. If one wants to know what this remaining year in the Indiction (cycle) of solar calendar prior to Seleucus is, which begins the actual computation of our present solar calendar, and what year it is of the lunar calendar, and what is the year 19 and the year 4 without addition or subtraction, then subtract 28 years from the years of Adam which will be a total of 185 years of 273 Indictions (cycles) with ten years remaining. Then he should subtract 15 and the periods will then be 348 Indictions with 7 years remaining. Also, he should subtract these years in order that the years of the Olympiads from Adam will be 1299 years with one year remaining. The Olympiad, performed every four years, is always conducted after the leap year. Whatever is left of it is added to the years of Alexander. However, if one wants to begin from Adam, he does not need to add or subtract from these periods or the leap year because the years reckoned according to the Greeks is 5198. It is the year 2 of the 117 Olympiad. This year began on Monday. It was the second in the lunar calendar of the Romans and the eighth Indiction. For the Romans, the period of the lunar month is the second in the 8 period.

³¹⁰ This book was translated into Arabic with the title *Almagest* by the Harranian School of astronomy between 786 and 833.

³¹¹ This Greek calendar is 311 years more than the present Western calendar.

A census was taken in Rome and the population of the city was found to number 270,000.

Menander died in this period.

Seleucus settled the Jews in the cities he founded and offered them the same privileges of the Greeks.

The Romans vanquished the Celts and the Tyrrhenians and occupied the territory of the Sabins.

In this period Serapis came to Alexandria.

Demetrius surrendered himself to Seleucus as some say.

In this period Sostratus Cnidius, son of Dexiphanes, built a tower in the island of Pharos in Alexandria.

Milo delivered the Tarentians to the Romans.

The Romans controlled Calabria and Messina.

Antigonus Gonatas occupied Laacedemonia.

Seventy Hebrew sages went up to Alexandria and translated the Scriptures. Ptolemy was stunned when he saw that the books brought from Jerusalem were written in gold letters.³¹²

In Sicily, many cities surrendered to the Romans and the Romans founded colonies.

In this period, the philosopher Polemon died; after him flourished Acetas and Acrates.

In this same period died Zenon the Stoic; after him flourished Cleantes.

Chapter Four: On the period when the kingdom was partitioned into four parts and later into ten parts

When Ptolemy, one of Alexander's officers ruled after him, he brought Alexander's remains to Alexandria and buried them there. The great horn (Alexander) was shattered and instead four horns, meaning his commanders, emerged who assumed power after him. They were divided into ten.³¹³

Ptolemy son of Lagos, the Hare, who succeeded Alexander, ruled in Alexandria 40 years. In the same year in which Ptolemy ruled, he occupied Jerusalem by a stratagem. He took a great number of people captive and settled them in Egypt. This happened in the time of Jechonias the chief priest. From the beginning of Ptolemy's reign forward, the kings came to be known as Ptolemies.

Philip Arridaeus ruled the Macedonians 7 years. In Syria, Cilicia, Asia, Caria, the Hellespont, Thrace, Paphlagonia and Epiria, rose up rulers. Their total number was ten. With this, the prophecy of Daniel concerning the ten horns was fulfilled.

In the fourth year of Ptolemy, Antigonus ruled Asia 8 years. He rebuilt Antigonia on the Orontes River, which Seleucus had built and called it Antioch after his son Antiochus.

In the year 8 of Ptolemy, Cassandre ruled Macedonia 19 years.

In the year 13 of Ptolemy, after the year 12 of Alexander, Seleucus ruled Syria, the entire great Asia, and Babylon up to the confines of India 33 years. He built Antioch, Seleucia, Laodicea, Apamea, Beroe, Pella, and Germanicia, which is Mar'ash.

The Greek calendar begins from the first year of Ptolemy's rule in which he built Antioch. It is the calendar that we (Syrians) use. According to Eusebius, the total number of years from Adam until Seleucus is 4889; to Andronicus it is 5072 years, to Anninaus, 5181 years; to Gewargi (George), 5085, to a group of Greeks, 7915 and to Jacob of Edessa, 5149 years. The Syrians, however, assign the number 5180 for these years.

Seleucus captured Demetrius in Sicily and controlled Syria and Asia. After Demetrius, Pyrrhus ruled seven months. He was followed by Lysimachus who ruled five years. In Egypt, Ptolemy Philadelphus ruled in the year 29 of the Greeks. In the year prior to his rule, Ptolemy Ceraunus ruled Macedonia one year. He was followed by Meleagre for two months. Meleagre was followed by Antipater Sosthenes who ruled two years.

³¹² Josephus, *Antiquities of the Jews*, Book Twelve, entire Chapter 2, pp. 313-320 of the English translation by William Whiston.

³¹³ Daniel 8:21-22; 1 Maccabees 1:1-9.

BOOK FIVE

In the year 6 of Ptolemy Philadelphus, Antiochus Soter began to rule Syria and Asia after Seleucus for 19 years.

In the year 4 of Philadelphus, Antigony ruled the Macedonians 36 years. In that year, the (Biblical) books were translated in Cyprus.

In the year 34 of the Greeks, the year 24 of Philadelphus, Antiochus who was called god, ruled 15 years. *End of Chapter Four.*

Chapter Five: The discourse of Jacob of Edessa concerning how the nations disobeyed and revolted against the Greek Kingdom, and how each of them set up its own king

The entire kingdoms of the nations of Asia, including the Persian Kingdom whose last King Darius was killed by Alexander, ceased. Thus, all the countries of the East came under the authority of the Macedonian Greeks. But the people whose kingdoms which were under the Persian domination, and now ceased, reasoned that if the kingdoms neighboring them and akin to them by race were for so long ruled by the Persians, and now the Persian kingdom is terminated, so will the Greek Kingdom which is remote from them ethnically and geographically, will cease. Moreover, the Greeks were divided into many factions and in constant turmoil. Some of them ruled in Macedonia; others in Epirus, Thessaly, Thrace and Asia and others in Egypt. However, the people thought that those who ruled in Syria were closer to them than other Greeks. After all, they were engaged in war with the other Greeks. For this reason, the peoples of the East who were previously subject to the Persians and were liberated by the Greeks, thought of distancing themselves from them. Each began to set up its own kingdom and authority. First, were the Parthians, the neighbors of the Medes. They set up their own kingdom after forty years of subjection to the Greeks. In the year 62 of the Greeks, they set up their own king named Arsace, in whose time the Parthian kingdom flourished. All of his successors assumed the name of Arsace and were called Arsacids. One of them, Arsapharnes, marched against Syria and Palestine in the time of the Roman Augustus and Hyrcanus the Jew. Following in their footsteps were the Hyrcanians their neighbors to the north. Seeing that the Parthians had gained independence, each of them established its own kingdom. Sometimes, they allied themselves to the Armenians against the Greeks, other times; they were in conflict with them. Feeling jealous of the Parthians, the Armenians set up a kingdom in Greater Armenia which extended to the Caspian Sea, the Caucasus Mountains and to a part of Iberia and Gorzan (Georgia). Nine kings of the same origin rose up in the Armenian kingdom. They are Khusrau, Dartad, Khusrau, Tiran, Ashaq, Paph, Orostat, Ashaq and Balanshaq.

As the kingdom of Persia grew in strength the second time, the Persians were worried that the Armenians might ally themselves to the Greeks by means of Christianity. They fought them, subdued them, and eliminated their power completely. They did not even allow them to work as laborers, but only as slaves. Thus, the Armenian kingdom ceased in their land and in the district of Beth Nahrin (Mesopotamia) called Osrhoene (Edessa).

From the year 180 of the Greeks, before the kingdom of the Greeks faded in Syria in the time when Ptolemy Everete VII ruled in Alexandria, Antiochus Sidetos ruled in Syria, and Simon brother of Jonathan ruled in Judea, the Syro-Macedonians who were in Edessa had become weak. They had come to Edessa in the company of Alexander the Great and built Edessa, named after their native city. Because no Greeks were left to preserve the dignity of the Greek kingdom in Syria, the alien people who were descendants of Armenians living in the city, gained strength when they saw the high esteem the Parthians were enjoying. They set up from their own a king in Edessa named Abgar. He was courageous and expert in warfare. The kingdom of Abgar and his descendants extended to the confines of Babylon for 380 years, from the year 180 of the Greeks until the year 560. The Abgarite hegemony extended even to Armenia. Several of their kings assumed the name of Abgar in honor and love of the first great Abgar. However, the Edessans and their kings became subjects of the Romans in the year 477 of the Greeks/A.D. 166, which is the year 7 of Lucius, king of the Romans who fought them and placed them under his authority. Thus, the Edessan

kingdom was without a king and finally vanished. In the fifth year of Philip, king of the Romans,³¹⁴ and the year 560 of the Greeks, the kingship was taken from Abgar Soros. He tried to revolt against the Romans but was expelled by them. They appointed Aurelian, son of Habesai, a governor in his place. They subjugated the Abgarites. Therefore, the Edessan kingdom ceased after having existed, as I said, for 380.

In the year 560 of the Greeks and the fifth year of Philip, a thousand years had passed since the establishment of the city of Rome.³¹⁵ Eusebius does not mention these events. He only discusses Edessa briefly saying, "Abgar, the priestly man, ruled as mentioned by Africanus."³¹⁶

Twenty two years before the Edessan Kingdom became extinct, which is the year 538 of the Greeks, the first year of the reign of Alexander Mama and the emergence of kingdoms in different regions of the East, another Persian kingdom emerged with great power. Its authority extended to the confines of India. With its appearance, all the kingdoms in the region vanished in the year 538 of the Greeks. Indeed, it subdued all the nations of the Parthians, Hyrcanians, Caramanesans, Medes, the Margians, the Herat, the Houzites, the Chaldeans and the Assyrians. These audacious kings proceeded to invade and destroy Syria and Mesopotamia, which were under Roman authority. Such phenomenon was not even discussed, except succinctly, by Eusebius and only in his passing narrative about Sapur II who had invaded Syria, Cilicia and Cappadocia. These kingdoms emerged at this time in the countries of Great Asia and those established in the country of India. In addition, there are the northern kingdoms, which were established in Seriqia also called Turkistan. *Here ends the Chapter.*

Chapter Six: In the year 34 of Ptolemy, the Parthians revolted against the Macedonians and set up a king named Arsace. They came to be known as Arsacids. Beginning with this date, the Persians escaped the clutches of the Romans who had subdued them since the time of Alexander. Because the kingdom of the Persians was fragmented and incomplete, we did not include it in the chronology of years.

This small Arasacid kingdom began in the 133rd Olympiad, in the year 67 of the Greeks. In the year 67 of the Greeks, Ptolemy Euergetes ruled Egypt and Seleucus Callinicus ruled Syria. In the year 70 of the Greeks, Demetrius Philip ruled Macedonia. In this period Honiya (Onias), Bar (son of) Simeon the Just, was high priest of the Hebrews. He refused to pay the usual tribute to the king of Egypt. This outraged Ptolemy Euergetes who prepared to destroy the Hebrews. The Jews delegated Josephus, the courageous sage, to the king for whom he had affection. He met with him and pacified him. He obtained from him a decree permitting them to appoint a Jewish military governor over their entire cities.³¹⁷

In the year 87 of the Greeks, Seleucus II, surnamed Ceraunus, ruled Syria three years. Antiochus the Great who ruled 36 years succeeded him. At this point began the affairs of the Maccabees.

When Ptolemy Philopater ruled Egypt in the year 93 of the Greeks in the tenth Indiction, he oppressed the Jews. Seventeen years after his rule, Antiochus the Great, king of Syria and Asia, defeated him and took him captive. He then marched against Judea and subdued it. Hence, began the chronicles of the Jews mentioned in the First Book of Maccabees.³¹⁸

In the year 110 of the Greeks, Ptolemy Epiphanes ruled Egypt 21 years. According to another version, he ruled 24 years. He sent his general Scopas who subdued the cities of Judea and Syria. Antiochus the Great, however, resisted him, triumphed over him and wrested from him all their cities. However, the Jews subjected themselves to the authority of Antiochus with alacrity. Antiochus honored them, lavished on them gifts and praised them in his letters. He paved the roads, built arches and stone bridges across rivers for passengers. In the year 11 of his reign, he waged war against the Romans and was defeated at

³¹⁴ This must be Emperor Philip the Arab, A.D. 244-249.

³¹⁵ This occasion was celebrated with great pomp under Philip and his son Philip. Religious ceremonies were accompanied by spectacular games in the circus Maximus with an array of wild beasts. See Michael Grant, *The Roman Emperors, 318BC-AD 476* (New York: Charles Scribner's Sons, 1985), 153.

³¹⁶ This must be Abgar VII (177-212. See *The Chronography of George Synkellos*, 517.

³¹⁷ Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 4, Section 3-5, 322-323 of the English translation.

³¹⁸ 1 Maccabees, Capers 1-2; Josephus, *Antiquates of the Jews*, Book Twelve, Chapter 3, Section 3, 320-321 of the English translation.

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Thermopylae. His son, Antiochus Epiphanes, was taken hostage to Rome. He pledged to pay annually one thousand gold talents. Since then, the Greek kingdom became subject to the authority of the Romans.³¹⁹

In the third year of his (Ptolemy Epiphanes) reign, Philip ruled Macedonia 40 years, and Antiochus continued his war against Ptolemy, ruler of Egypt. The prophecy of Daniel elucidates the warfare of the kings of the north with the kings of the south, meaning Ptolemy and his successors who waged perpetual wars with the Egyptian kings.³²⁰ Antiochus journeyed to Elam, (Susa, Shushan) capital of Persia, where he died as said by the Prophet Daniel, "He will be destroyed, yet not in anger or in battle."³²¹ Others maintain that in the year 13 of his reign, Ptolemy reconciled with Antiochus the Great and gave him his daughter Cleopatra to wife. For a dowry, he gave her Syria, Phoenicia, Samaria and Judea.

In the year 17 of Ptolemy, the Persians stoned Antiochus the Great to death in the temple of the goddess Nanai. Seleucus ruled Syria, whose trusted deputy Heliodorus was chastised with a stroke from God for his cruel treatment of the Jews.³²²

In the year 131 of the Greeks, Antiochus Epiphanes, son of Antiochus the Great, was taken captive to Rome for 11 years. Immediately, he proceeded to meet Ptolemy in Egypt, but was prevented by the Romans. He diverted his route to Judea and bestowed the dignity of priesthood on Jason, brother of Honi (Onias). Later, he took it away from him and offered it to Onias, surnamed Menelaus. Thus, controversy caused immense trouble among the Jews from which they suffered a great deal.³²³

Antiochus liberated the Athenians.

In this period, the Carthaginians seized from the Romans 90,000 men in Sicily and forced the consul Mettulus to flee.

In this period flourished the physician Erasistratus who was immensely honored by kings.

In this period Epicurus died.

In this period, a census was conducted in Rome and it was learned that there were 260,000 citizens.

In this period Seleucus, surnamed Callinicus, king of Syria, founded cities on the Euphrates River. One of them was called Callinicus (al-Raqqa) after his name. The other city is Charsis (Cercesium).

In this period, the great temple dedicated to the goddess Vesta was burned down. Even the grand Colossus collapsed. It was a portentous event as fire broke out instantly and no one knew whether an activist did it or not. The fire melted the stones and even the dust, and nothing remained of the temple. The citizens gathered to save the temple but failed to rescue even a small part of it from the hand of justice.

In this period, a young woman was violated against her will by her father's slave, and committed suicide.

In this period during the entire reign of Seleucus Callinicus, earthquakes never abated in Caria and Rhodes until he fell (from power). Then they subsided.

In this period, Antigonus, king of the Macedonians, granted liberty to the Athenians and magnified them among the nations.

In this period, the Romans killed about 40,000 Gauls.

In this period, the Romans oppressed Syracuse by war when it was under the rule of the commander Marcellus.

In this period Erasthenes flourished.

In this period, a number of virgins in Rome were violated and were buried alive.

In this period the Romans subdued Capua.

In this period Scipio seized Roman cities in the region of Iberia.

In this period appeared a region called Hicra that was fertile.

The Romans granted freedom to the Greeks, and entire Iberia was returned to them.

³¹⁹ Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 3, Section 3, 320-322 of the English translation.

³²⁰ Daniel, Chapter 11.

³²¹ Daniel 11:20.

³²² 1 Maccabees 6:1-10 and 2 Maccabees 9:1-18. For the death of Heliodorus, see Maccabees 3:22-30.

³²³ 2 Maccabees 4:7-29.

After his defeat by the Romans, Antiochus agreed to pay them a tribute of 1,000 talents.

In this period, the Romans took many captives and sent them (to Rome).

After Antiochus and Ptolemy became friends, he gave him his daughter Cleopatra to wife. He yielded to him Cellesyria, and Samaria and Judea and Phoenicia by way of dowry.³²⁴

In this year began the second historical period of the Maccabees. From the destruction of Ilion (Troy) to this time, the interval is 1,000 years.

Simon, who was a superintendent of the Temple in Jerusalem, fled to Apollonius (of Tarsus), the governor of Phoenicia. He promised him enormous amounts of money if he (Simon) was set up as high priest. When Seleucus (IV Philopater who reigned from 187 to 175 B.C.) heard of this, he sent his minister Heliodorus to Jerusalem to expropriate the treasury (of the Temple). When Heliodorus arrived in Jerusalem, he committed enormous evils, and thus the Lord punished him with many blows.³²⁵

Chapter Seven: Commencement of the chronicles of the Maccabees

Mattathias, son of Yuhanon (John), the priest from the family of Jonadab (Joarib) who lived in Modein had five sons: Yuhanon (John), who was called Gaddi; Simon, who was called Thassi; Judas, who was called Maccabeus; Eleazar, who was called Avaran; and Jonathan, who was called Apphus.³²⁶ It was painful for them to see the law dishonored. They became especially outraged when they found a Jew offering a sacrifice on the altar. They killed him, along with an attendant of the king who forced him to offer the sacrifice, and destroyed the altar. Mattathias and those zealous for the law fled to the mountain where they preserved the law of their forefathers.

In the year 149 of the Greeks, the year 18 of Ptolemy, Antiochus Epiphanes died in Persia from an incurable disease inflicted on him by God. Epiphanes Eupator ruled two years. He was more evil to the Jews. In the next year, he dispatched Antiochus Gorgias with an army of 120,000 against Jerusalem. During the combat, Eleazar Avaran saw a huge elephant and thought that the king was sitting upon it. He sneaked out and struck the elephant with the sword in the belly. The elephant staggered about, fell upon him, and he died. After the battle, they placed his body in a coffin. As they were gathering the bodies, they found gold under some of their tunics, which was offered to idols of Jamnia. Judas sent three talents (equivalent to two thousand drachmas) of silver for an expiatory sacrifice for the souls who had fallen and asked mercy for them in the hope of the Resurrection.³²⁷

In this period, Onias built a magnificent temple for the Lord in Heliopolis, Egypt, among the heathens. The rituals were conducted in it according to Jewish customs. Worship in it ceased, however, when Vespasian and his son Titus subdued Jerusalem.

Judas, the high priest and army general, was succeeded by Jonathan who was killed together with Alexander by Trypho. After him came Simeon, who sent to Rome a shield of gold. The Romans made treaty of amity with him. It was inscribed on a brass tablet. Simeon dispatched his son John with an army to fight Kandebes, the commander of Antiochus's (Demitrius) army. Antiochus defeated Kandebes and scattered his troops. The Jews were freed from paying the tribute. In this year, the second chronicle of the Maccabees ended.

In the year 47, Ptolemy killed Simeon Bar (son of) Habobo, and was succeeded by his son Yuhanon.

In this period, leaders from the Abgarite family ruled Edessa. At the same time began the series of kings mentioned in the previous discourse of Jacob of Edessa.

In this period, the king of the Hyrcanians marched against the Jews, but was defeated by Yuhanon (John). For this reason, Yuhanon was called Hyrcanus. He opened the tomb of David, which was adorned by the kings and brought out of it 3000 gold talents. He gave 300 of them to Antiochus.³²⁸

³²⁴ Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 4, Section 1, 322 of the English translation.

³²⁵ This episode told by Michael Rabo is rather incomplete and mutilated. The full episode is detailed in 2 Maccabees, Chapter 3.

³²⁶ 1 Maccabees 2:1-6.

³²⁷ 2 Maccabees 12:40-46.

³²⁸ Josephus, *Antiquities of the Jews*, Book Thirteen, Chapter 8, Section 4, 357 of the English translation.

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In this period Hyrcanus destroyed Samaria.

In the year 186 (of the Greeks), when Antiochus marched against Jerusalem, the history of the Tyreians (the people of Tyre) began.

In the year 196 of the Greeks, Ptolemy Soter ruled 17 years. Hyrcanus, the Jewish leader, marched with Antiochus and killed Indates the Parthian general.

In the year 198, the year 4 of Ptolemy Soter, Antiochus Cyzicenes ruled Syria.

In the year 205 of the Greeks, the year 11 of Ptolemy, Yuhanon (John) Hyrcanus passed away. Aristobulus, son of Jonathan, ruled one year.³²⁹ He had personally bound on his head a crown. He had two brothers: Alexander whom he killed out of malice and treachery; the other, in turn, shed Jonathan's blood. Their father had prophesied through divine revelation that these brothers would never succeed in their leadership. In the year 207 of the Greeks, Aristobulus succeeded his brother Yuhanon (John), who was called Jani, 27 years. He was very cruel to the people.

In this same period, Ptolemy (Ptolemy IV Philometor) was estranged by his mother Cleopatra. Ptolemy Alexander ruled ten years. In the sixth year of his reign, the rule of the Greek kings in Syria and Asia ended. They were conquered by the Romans who made them part of their empire.

In the year 218 of the Greeks, the history of the Ascalonians, enemies of the Greeks, began.

In this period, Shamuna (Shmuni) and her sons, and Eleazar the priest were martyred when Antiochus came to Jerusalem. He pillaged the Temple of God and the sacrifices in it, and set up an image to the Olympian Zeus. On Mount Gerizim in Samaria, he erected a statue of Zeus the Hospitable, as the Samaritans requested.³³⁰ When Eleazar refused to offer sacrifices to the idols, he was tortured and martyred rather than violate the law. Then they brought Shamuna and her seven sons into the presence of Antiochus. They cut off the tongue and all his limbs of the first one and threw them into the caldron. They tore off the skin of the second one and hair of his head. They cut off the tongue of the third one and did the same to the others one after the other. With such means, they were all tortured, and their mother was martyred. Their remains were transferred to Antioch. However, the Books of the Maccabees, of Josephus, Andronicus, the theologian (Gregory of Nazianzus) and Simon the Stylite, say that they were martyred in Jerusalem and their remains were moved to Antioch subsequently.³³¹

Mattathias, father of the Maccabees, and Abd Shallum, father of the sons of Shamuna, are brothers. When Antiochus killed the sons of Shallum with their teacher Eleazar, Mattathias called his sons after the name of his brother according to the law.

In this period, the Jewish Peripatetic philosopher Aristobulus was prominent. He wrote for Ptolemy Philometer the life story of Moses in Greek, and commented on the Torah.

Hyrcanus, son of Josephus, captain of the Jewish host, found favor with Ptolemy, but his brothers envied him and were a source of trouble to all the Jewish people.

Onias, the high priest, was killed by Andronicus at Daphne, near Antioch.

In this time, in the 153rd Olympia, Antiochus attacked Egypt and killed 80,000 men. He treated the people harshly to force them to embrace paganism.

In this same period the priest Mattathias, son of Asmonian from the village of Modiam, rebelled against the soldiers and made them flee.

Perses, king of the Macedonians, was killed and their kingdom ended after it existed for 674 years. The second (Macedonian) kingdom, which followed Alexander, began with Philip Aride, Alexander's brother, and continued for 158 years from the first year of the 114th Olympiad until the second year of the 153rd Olympiad.

In this time, another Jewish leadership other than the Maccabees began.

In this period flourished Aristarchus the grammarian.

³²⁹ Aristobulus is mentioned in 2 Maccabees 1:10.

³³⁰ 2 Maccabees 6:1-3.

³³¹ The entire story of the martyrdom of Shamuna, her sons and Eleazar the scribe, is in 2 Maccabees, Chapter 7.

In this time, the Samaritans and the Jews argued before Ptolemy concerning the priests to whom each group adhered. The Jews triumphed and won the high priesthood.

Jonathan the Maccabee chased after Bacchides, the army commander of Demetrius, and defeated him.³³²

In this time, Demetrius, son of Seleucus, left (fled) Rome and went to Syria and assumed the kingdom of his fathers.³³³ His army killed Antiochus and Lysias, his confidant.

Alexander son of Antiochus reigned. He killed Demetrius and then went to Egypt and captured it. The king of Egypt gave him his daughter to wife. Some writers are of the opinion that she was the daughter of Ptolemy Evergetes. Hippolytes says that with him (Alexander), the prophecy of Daniel was fulfilled which says that, "The daughter of the king of the south will go to the king of the north."³³⁴ Theodoret says that the prophecy (of Daniel) was fulfilled when Ptolemy Epiphanes gave his daughter to Antiochus the Great.³³⁵

Alexander, son of Antiochus Epiphanes, honored Jonathan the Maccabee and lavished gifts on him.

In this time, Oppius subdued the Celts. Scipio destroyed Carthage, which was founded 648 years before.

In this period, a census was conducted in Rome and established that the number of its citizens was 322,000.

Jonathan, high priest of the Jews, made an alliance of amity with the Romans and the Spartans.

Ptolemy had two children from Cleopatra: Ptolemy Soter and Alexander.

In this period, Pompey destroyed the Numidians. Trypho killed Antiochus son of Alexander. He also killed Jonathan the high priest and Trypho.

In this period, Brutus subjugated Roman provinces until the Ocean.

Ptolemy gave his daughter to Demetrius as wife, to magnify through her the status of the kingdom of Alexander.

After Demetrius, his brother Antiochus, surnamed Sidetes, ruled Syria.

Simon the high priest relieved the Jews from paying the tribute. The Roman leaders sent envoys to him and made a friendship alliance with him.

In this time war broke out in Sicily.

Antiochus Sidetes came to Jerusalem to fight. Simon the high priest was killed by the commander of the army and Ptolemy the governor of Jericho.

In this period, the slaves revolted in Sicily but were imprisoned in the city where they revolted. They were attacked from the outside and were so much distressed (by hunger) that they ate each other.

In this period, fire broke out in the island of Eoliennes, and the island that is now called Hera was discovered.

Arsace, the Parthian, killed Antiochus.

When Attalus neared death, he left his kingdom to the Romans.

Arsace, king of the Medes and the Persians, captured Demetrius.

John Hyrcanus, high priest of the Jews, came to Samaria and devastated it. Later, Herod rebuilt it and called it Sebastea.³³⁶

In this period, an earthquake took place in Rhodes, and its tower collapsed.

Antiochus and Hyrcanus defeated the captain of the Parthians' host, and in honor of their victory set up a memorial stele near the River Lycus.

³³² Cf. Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 10, Section 2.

³³³ According to Josephus, Demetrius took Tripoli and set the diadem on his own head. Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 10, Section 1.

³³⁴ Daniel 11:6.

³³⁵ *Patrologia Graeca*, 81, col. 1508 quoted in Chabot, *Chronique de Michel le Syrien*, 111, p. 130, note, 4.

³³⁶ Josephus, *Antiquities of the Jews*, Book Thirteen, Chapter 10, Section 2, 359 of the English translation.

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Antiochus Cyzicene drove Grypus out of Syria and occupied it. Later, Grypus vanquished Antiochus, but war never quieted down between them.³³⁷

In this period, Jugurtha fought against the Romans.

Gaius Marcus seized Cimbres near the Po River.

From Adam up to this point, 5100 years had elapsed.

The Romans subjugated the Thracians.

When Cleopatra eliminated her son Ptolemy from kingship, he fled to Cyprus.

In this period the slaves revolted in Sicily.

Agulius by his wisdom succeeded to quell the ferocious war in Sicily, and thus was honored by everyone.

In this period, Antiochus fled to the land of the Parthians. Finally, he surrendered to Pompey. Gabinius seized his successor Philip.

In this period, Antiochus Cyzicene captured Seleucus alive.

Here ends the table of the kings of Syria whose kingdom lasted 226 years.

Ptolemy Alexander had three daughters: Cleopatra, Tryphene and Bernice.

After the government of the kings of Asia in Antioch ended, Antioch became subject to the Romans.

Ptolemy Physcon, who had fled from his mother to Cyprus, returned from exile. He waged war, removed his brother Alexander from the kingship, seized Alexandria and its entire region, and killed the Athenians.

In this period, a census was conducted in Rome. Two years later ...lacuna...

An account of the beginning of the time of Herod (the Great)

In this time, there was a man of the Gentiles named Antipator. He was the son of a dignitary named Herod, who was taken captive by the Idumeans at the temple of Apollo, near the wall of Ascalon. His father Herod had no gold (money) to ransom him ...lacuna... When the Idumeans ruled ...lacuna... great ...lacuna... married ...lacuna... a wife who was the daughter of Aretas (al-Harith), king of the Arabs named Cypris. Then, he became a friend with Hyrcanus the high priest who assisted him greatly in war. ...lacuna... his brother and Pompey, the army commander, went instead of him. Thus, he (Antipator) also became a friend of the Romans. When they found it necessary, the Romans appointed him an administrator of the Jews' affairs. From Cypris (his wife) he had the sons: Joseph, Naphroua, Phasael, Herod, and a daughter, Salome ...lacuna... As Joseph and Phasael were helping their father in the administration ...lacuna... poison which was administered to them by (Herod) and he died with their father. Herod assumed the position of his father. Whenever it was necessary, he journeyed to Rome, and became well known.

In this time, Hyrcanus the high priest was taken captive by Phacos, king of the Parthians along with Herod's brother ...lacuna... Herod went up ...lacuna... There he usurped the kingship from the Jews illegally ...lacuna... Hyrcanus from captivity ...lacuna... and his son Jonathan.³³⁸ Thus, the prophecy has been fulfilled which says that, "The scepter shall not depart from Judah, no lawgiver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be."³³⁹

Chapter Eight: On the prediction of the end of the Maccabees and the vanishing of the Greek Kingdom from Antioch and entire Asia

This happened in the following manner: When Alexander burned alive Cyzicenes (king of Syria), he ruled one year. Then Philip ruled (Syria) 2 years. He was deposed because of the burning of Cyzicenes. As a result, the people became subject to the Romans.

³³⁷ Josephus, *Antiquities of the Jews*, Book Thirteen, Chapter 10, Sections 1-2, 358-359 of the English translation.

³³⁸ The entire career of Antipater and Herod is in Josephus, *Antiquities of the Jews*, Book Fourteen, Chapter 1, Section 3, 371 of the English translation. The same Book Fourteen covers a great deal about Herod, plus *Wars of the Jews*, entire Book One.

³³⁹ Genesis 49:10.

The total years of the rule of the kings of Asia, from Seleucus Necator to the Roman occupation was 216 years.

In the year 222, Ptolemy Dionysius (Ptolemy XI. d. 51 B.C.) ruled 3 years. He was the son of Ptolemy Soter, Cleopatra's brother. In the year 5 of Ptolemy Dionysius, Yuhanon (John) Alexander died. His wife Alexandra, called Salina, who ruled 9 years, succeeded him. She was very meticulous in observing the law and punished those who violated it. This disturbed the conditions of the Greeks. Alexandra had two sons: Hyrcanus and Aristobulus. She set up Hyrcanus as a high priest, which caused a conflict between the brothers. After heated controversy, Hyrcanus was confirmed in his position as a high priest, and Aristobulus was made a king. The Roman general Pompey arrived in Syria. He arrested Aristobulus and sent him to Rome in chains. He confirmed Hyrcanus as high priest in the year 234. Hyrcanus ruled 34 or 33 years. According to another version, he ruled 24 years. He rebuilt the wall of Jerusalem, which Pompey had demolished.³⁴⁰

In this period, the Jews resumed the payment of tribute to the Romans. Pompey, out of greed, oppressed them. He conquered other countries like Greater Armenia, Iberia, Arabia and Isauria. Because of his magnificent accomplishments, he became so powerful that he was proclaimed an *Autocrat*.

In the year 229 of the Greeks and the year 43 of Ptolemy Dionysius, the Roman Consuls Gaius Julius and Marcus Antonius (Mark Antony) were removed from their positions. In this year, Ptolemy, king of Egypt died, and Cleopatra ruled 22 years. In the second year of her reign, Pompey was killed in war with Gaius Julius who had ruled the Romans.

Here the chronicles of the Maccabees finally ended.

The total number of the verses of 1 Maccabees is 2366 according to the Syriac version (Pshitto). The verses of 2 Maccabees are 5000.

In the year 5 of Cleopatra and the year 264 of the Greeks, in the first reckoning, the history of the Antiochians began. That year began on a Monday. Thus, the years from Adam to this date are 5461 years. In this year, they set up one of their consuls a king. Gaius ruled four years and was called in Latin, Caesar. This is because they opened his mother's belly and took him out after her death. He went down to Egypt and confirmed the royal reign of Cleopatra in the fourth month of Qlotilios (? Claudius). Some called him Qentilion or Qinian, who was called Julius.

Andronicus says that Gaius ruled five years and was then killed.

In this period, Augustus Caesar ruled 56 years and six months. In the year 8 of his reign, Herod ruled Judea, and abolished the priesthood and the kingdom of the Jews in the 186th Olympiad. He ruled 37 years following the Maccabee Mattathias and his sons.

Chapter Nine: The rise of the second kingdom of the Romans, and on Herod the first gentile to rule the Jews

The first Kingdom of the Romans known as Franks ended when the Gentile Herod began to rule the Jews. It lasted 462 years from the death of Tarquinius Superbus until Julius Gaius. The period from the founding of Rome until the rise of the second kingdom embraces 702 years.

In the third year of Herod, the Romans seized Samosata. The Parthians were defeated at the River Euphrates and were subjected by the Romans.

In this period, Antony, the army commander of Augustus, rebelled against Caesar. He fell in love with Cleopatra, queen of Egypt. Caesar fought against him, and after ferocious combat defeated him. However, they were reconciled by the mediation of the Senate.

In this time, the Romans sent captives (to Rome), and Caesar celebrated with pomp ...lacuna...

By deception, (Cleopatra) succeeded in extending her rule over the Jews and the Arabs. When she asked for authority from Antony to rule over them, Antony offered her Arabia. This created a conflict for the third time between Augustus and Antony. War began between the two and Augustus triumphed over

³⁴⁰ Josephus, *Antiquities of the Jews*, Book Fourteen, Chapter 3, section 2.

Antony. Both Cleopatra and Antony took their own lives. Augustus killed Cleopatra's sons, 'Sun' and 'Moon'. Therefore, the kingdom of the Greek Ptolemies who ruled Egypt 296 years ended.³⁴¹ Porphyrios says that, "The Greek kingdom vanished in the second year of the 187th Olympiad. Cleopatra's sons were killed and Egypt became subject to the Romans." He also considers that Cleopatra ruled 22 years. He fixes her rule two years before her death was decreed. This agrees with the Alexandrians, who consider the period of the subjection of Egypt after the death of Cleopatra to be 43 years. The period in which the Ptolemies ruled is 294, beginning with Philip Arridaeus the Macedonian, who assumed power after the death of Alexander in the first year of the (195th) Olympiad.lacuna.... of one and a half pages.

Chapter Ten is not defined

The number of years recorded in the laws beginning with the first year of Abraham, are written in black characters. The Greek years until this point, are written in red. From now onward, the black characters point to the Greek years. The red characters point to the years of the Nativity of the Lord Jesus Christ.

What Josephus, the Jewish historian wrote about Herod, agrees with Eusebius who said, "When Herod received authority from the Romans over the Jews, he forbade the setting up of chief priests according to the ancient custom. He rather chose them from common people."³⁴² And God took revenge on him for this iniquity. He became sick and was consumed by a gentle fever whose vestiges could not be detected. Furthermore, he lost appetite and could not eat. Besides, he was afflicted with severe pain in the bowels and tumors in the legs. He began to stink and become worm eaten. The horrible smell that he exuded was unbearable. In brief, he was afflicted by disease all over his body." Josephus also says that, "Distemper seized upon his whole body, and greatly disordered all its parts with unbearable pain. He had severe pain in the colon, the intestines and the abdomen, dropsical tumors about his feet and a putrefaction of his privy members that produced worms. Besides, he had difficulty breathing, which the Greeks call Ortopia (asthma), and a convulsion of all his members. These diseases were a punishment upon him for killing the infants mercilessly. The physicians thought that he should bathe in warm oil by letting his body down in a large vessel full of oil. But his eyes failed him." Josephus goes on to say that, "He gathered the most illustrious men of the whole Jewish nation out of every village, to a place called the Hippodrome, and there shut them in. When he called for his sister Salome and her husband Alexas and said to them, 'I know that the Jews will keep a festival upon my death. However, it is in my power to be mourned on other accounts, and to have a splendid funeral, if you will be obedient to my commands. Take care to send soldiers to encompass these men that are now in custody and slay them upon my death.'"³⁴³ This is what Josephus said as quoted by Eusebius.³⁴⁴

Upon Herod's death, Archelaus succeeded him. Augustus made four members of his family tetrarchs: Herod Antipas, Antipater, Lysanias, and Philip, brother of Archelaus.

In this period, Tiberius Caesar subjugated Dalmatia and Sarmatia to Roman authority. Tiberius became sole emperor for 23 years. He lived 78 years.

In this time, a severe earthquake took place whose victims were thirteen cities. They were Sardis, Mosthene, Aegea, Philadelphia, Tmolus, Temus, Cume, Myrina, Apolonnia and Hyrcania. These destroyed cities were in Syria, Asia, Ephesus and Magnesia.³⁴⁵

³⁴¹ Josephus, *Antiquities of the Jews*, Book Fourteen, Chapter 13, 392 of the English translation and Book Fifteen, Chapter 4, Sections 1-4, 409-410 of the English translation.

³⁴² See *Jerome's Chronicle* Part II, translated from Latin by Roger Pearse, 242-243 on the Internet.

³⁴³ See Eusebius, *Ecclesiastical History*, translated by Christian Frederick Cruse (Grand Rapids Michigan: Baker Book House, 1962), Book One, Chapter 8, 36-38, and *The Chronography of George Synkellos*, 457.

³⁴⁴ I followed here Josephus as much as it comports with the narrative of our author. See *Antiquities of the Jews*, Book VII, Chapter 6, section 5, and entire Chapter 8, and *Wars of the Jews*, Book 1, Chapter 33, 469-471 and 605-606 of the English translation.

³⁴⁵ *Eusebius Chronicle*, Part II, 255

In this period, a dreadful famine occurred in Rome to the point that a measure of wheat was sold for 27 dinars.

In this period, the philosopher and naturalist Athenodorus of Tarsus was prominent.

In this period, a census was conducted in Rome under the supervision of Augustus Tiberias. It was found that the number of citizens was 4,500,597.

In this period the Alexandrian philosopher Sition flourished.

Following is an explanation of why the month of February is short two days:

In this period, in the time of the Roman army General Qapiton, a huge invading army attacked. Qapiton fought against it and triumphed over it. Frourios, a Roman leader, together with a band of brigands, opposed Qapiton and removed him from the leadership of the army. When the invading army learned of his removal, it attacked Rome at night and occupied it. The leaders together with Frourios fled to the Capitol. They sent an envoy to Qapiton apologizing and asking for his help. They pledged to set him up as king of the entire Roman armies. Qapiton attacked Rome at night from three directions. He surrounded the barbarians and annihilated them with their leader. He became a king over the Romans. He had Frourios wrapped in a mat and put him on a donkey. The men began beating him with sticks saying, "Agbe Frourier" i.e. "Get out 'O February," and they cast him into the sea. Qapiton ordered that this month should be called after Frourios for his bad memory in order to become a subject of derision of the entire kingdom. Therefore, one day was added to December and January during which the invaders occupied Rome. This, then, is the reason that February is two days short and that it was placed at the end of the year. Also, this was ordained in order that March would be the beginning of the year. It was called Julius after the name of Caesar. Another month was called Augustus (August).

Tertullian says that Pilate informed Tiberius about the teachings of the Lord Jesus. In turn, Tiberius informed the Senate. He did not accept the accusation about him (Jesus), but determined to kill the slanderers.

Phlegon, the heathen philosopher, says that the sun was darkened, the earth trembled, and the dead resurrected and entered Jerusalem and heaped woe upon the Jews. He says in Book Thirteen of his history concerning the Olympiads that, "In the fourth year of the 204th Olympiad, darkness occurred six hours on Friday. The stars appeared and Nicaea and Bithynia trembled from quakes, and many regions were destroyed."

In his Book Five, Ursinus says, "A terrible distress came upon us. We heard of horrible calamities in the Hebrews' cities. We have now known something about the letters sent by Pilate from Palestine to the heathen King Tiberius. In these letters Pilate says, 'Miracles happened upon the death of a man who was crucified by the Jews. When Caesar heard of this, he relieved Pilate of his position because he succumbed to the Jews and connived with them.'"³⁴⁶

In his *Antiquities of the Jews*, Josephus says, "There was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and the gentiles. It is believed that He was (the) Christ, and not as the leaders of the people say. When Pilate, at the suggestion of the principal men amongst us, condemned him to the cross, those that loved him from the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other things concerning him; and the tribe of Christians, so named from him, are not extinct to this day."³⁴⁷

The envoy the king of Edessa sent to Christ in the 19th year of Tiberius

The envoy was an artist named Hananya, the courier. By his good art, he drew up a portrait of the Lord Jesus and brought it to Abgar. The letter he carried read thus:

³⁴⁶ According to Bar Hebraeus, Abgar of Edessa wrote to Tiberius about everything the Jews did to Christ. Tiberius replied that because of this, he had dismissed Pilate in disgrace, and he would take vengeance on the Jews. See *The Chronography of Bar Hebraeus*, translated by Ernest A. Wallace Budge (1932), 48-49.

³⁴⁷ Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 3, 487 of the English translation.

“From King Abgar Ukomo (the Black), to Jesus the Savior who appeared in Jerusalem. Greetings.

I heard about the healings done by you without drugs or medicine. It is said that you make the blind see, the lame walk, the lepers become wholesome, and that you drive away evil spirits and devils, heal those afflicted with serious diseases and you raise the dead back to life. As I heard all these things, I reached the conclusion that either you are God who came down from heaven, or you are the Son of God. Therefore, I have written to you asking you to make an effort to come unto me and heal me of my disease. I have heard that the Jews complain against you and connive to do you evil. I have a small and beautiful city big enough for both of us.”

The reply sent by our Lord

“Blessed is he who has believed in me, though he has not seen me. It was written about me that not all those who saw me believed in me. But the majority of those who have not seen me believed in me. Concerning your invitation to come unto you, I say that it is necessary for me to fulfill the purpose for which I have been delegated. Afterwards, I will ascend to Him who has sent me. Upon my ascension, I will send you one of my disciples to heal your sickness and give you and those with your life.”³⁴⁸

To these two letters was added a postscript in Aramaic (Syriac), saying that after our Lord Jesus ascended into heaven, he sent Thaddaeus (Addai), one of the Seventy, to Edessa and began to heal in that city. Abgar heard of his healing work and remembered what Jesus had written to him. He sent for Thaddaeus and brought him unto him from the house of Tobias. He healed the gout he was suffering from. This happened in the year 350 of the Greeks/A.D. 39.³⁴⁹

In the 43rd year of Augustus and the 33rd year of Herod, the senate dispatched Quirinius to tax the Jewish people. The reason was the rebellion of Judah the Galilean, and others who refused to pay the tribute. They said, “We are not supposed to have masters whose destiny leads to death.” When such words were heard in Rome, Quirinius was sent and reduced the people to an unprecedented bondage.³⁵⁰

In this same time, the Savior was born in Bethlehem. The sage Longinus alludes to these events in the course of his conversation with Caesar concerning the war of the Romans with the Antiochians in Syria. He says, “The Persians (Magi) came from the east and went through your kingdom. They offered gifts to the born child in Judea, who till now no one knows who he is, and the son of whom he is. O Augustus, ask Herod who is in that region to apprise us of his identity.”

The Magi came in the 35th year of Herod whom God punished for killing the infants of Bethlehem and its environs.³⁵¹ He suffered for two years and died at the age of 70 after ruling 37 years. Augustus appointed his son Archelaus a governor who ruled 9 years. For his multiple iniquities, he was banished to Vienna, a city in Gaul and was succeeded by Herod the tetrarch.³⁵²

In that year, Augustus died and was succeeded by Tiberius Caesar 23 years.

Herod I, (also called the Great), married nine wives and had eight children. From his wife Doris, he had Antipater who killed thirty of his brothers. He was killed by the order of his father. From Mariamne, daughter of Hyrcanus the high priest, he (Herod) had Aristobulus and Alexander who were eliminated by Antipater and Herod Antipas. Herod Antipas is the one who slew John the Baptist and married Herodia. From Malcea the Samaritan, he had Archelaus who succeeded him. From Cleopatra the Jerusalemite, he had Herod called the Simple, and Philip who killed this Herod and married his wife. From his wife Pallas he had his son Phasaelus.³⁵³

³⁴⁸ *The Chronography of Bar Hebraeus*, 48.

³⁴⁹ Eusebius, *Ecclesiastical History*, Book One, Chapter 13, 43-47 of Cruse's translation.

³⁵⁰ At the opening of Book Eighteen, Chapter One of *The Antiquity of the Jews*, Josephus says that Cyrenius, a Roman senator and consul, was dispatched by Caesar to Syria and Judea, which was then added to the province of Syria, to judge that nation and to take account of their substance. Evidently, Cyrenius is the same Quirinius, governor of Syria of St. Luke 2:2.

³⁵¹ Matthew 2:1-2.

³⁵² Josephus, *Antiquities of the Jews*, Book Seventeen, Chapter 13, 481-482 of the English translation; *The Chronography of Bar Hebraeus*, 48.

³⁵³ Josephus, *Antiquities of the Jews*, Book Seventeen, Chapter 1, Section 3 458 of the English translation. In fact, the entire Book

Herod's grandchildren are Aristobulus, brother of Alexander, Herod who became king of Chalcis, and Herod Agrippa who slew Jacob (the Apostle James See Acts 12:2). Because of this, worms ate him. He is the one who launched a charge against his uncle Herod, and took hold of his kingdom. Herod Agrippa is the one who succeeded him.

Of the females (of Herod the Great) are Bernice and Drusilla, who married the governor Philip.

In the year 14 of Tiberius, the year 331 of the Greeks, Tiberius appointed Felix as his deputy in Judea.

In the next year, the year 5535 from Adam and the year 347 of the Greeks, John baptized the Lord in the River Jordan on January 6.

In this period, Germanicus triumphed over the Parthians. Tiberius made Drusus a partner in the empire (co-emperor). Afterwards, Drusus Caesar perished by poison.

Fire destroyed the theater of Pompey.

Herod built Tiberias and Liviade.

Pilate introduced the statue of Caesar into the Temple, and thus stirred up the Jews to revolt. What made things even worse, is that he expended all the treasure of the priests when the aqueduct came into the city, which became the cause of their second revolt.³⁵⁴

The period from Adam until the year in which the Savior suffered adds up to 5539 years. The dawn of that year was Sunday according to the reckoning of years. If one attempts to determine the exactness of these years, he will find a great difference in the tables as well as in the tables of years mentioned in the books of the prophets and of the Maccabees. Some reckon the period between Adam and the Nativity of the Lord to be 5550 years. Of this opinion is Hippolytus, Iyawannis (John) and Mor Jacob (of Edessa). In a source, we found that Eusebius is also of this opinion. In another place, he says that from Adam until the year in which the Lord suffered totals 5732 years. Still others say 4500 years. Africanus says 6032 years. However, the Hebrews say 4500 years, the Samaritans say 4865 years, and the Syrians say 4656 years. The table that many accept assigns 6019 years to this period.

Andronicus says that Christ suffered in the year 340 of the Greeks. Others say he suffered in the year 19 of Tiberius, which is the first year of the 503rd Olympiad.

From the return (of the Jews) from Babylon to the year 342 of the Greeks there are 602 years according to the first calculation. And from Adam to the Crucifixion the years are 6039; from the Flood 3304 years; from the Exodus 1058 years; from the construction of the Temple of Solomon ...lacuna... and from the burning of the Temple and the Captivity in Babylon, 624 years. *End of the narrative.*

In this time, when every year King Herod set up high priests for the Jews with the intention of confusing them and abrogating their laws, our Lord Christ shone forth and was born in Bethlehem in the year 33 of Herod. The Magians came in the year 45 of Augustus, when Christ was two years old. In fact, in the year 314 of the Greeks, on September 24 of the lunar month, John son of Zechariah, was conceived, and in June of the year 315, he was born. On March 25, of this year, Mary Mother of God received the message that she would have a child. On December 25 of the year 316 our Lord was born. Eight days later, he was circumcised in Bethlehem. At the end of forty days, they took him to the Temple in Jerusalem when Simeon carried him in his arms. From there they took him to Nazareth. In the year 318 of the Greeks, which is the second year of the birth of the Lord, they brought him to Jerusalem and to Bethlehem. It was there that the Magians came and worshipped him. On that same night, they (Jesus' parents) took him to Egypt and stayed there two years. After Herod's death, they returned to Nazareth where he was raised. He was four years old. Every year, his parents took him to the Temple in Jerusalem and then to Bethlehem where he was born, and for the miracles that had happened there. At the age of twelve, he conversed with the doctors of the law.³⁵⁵

Seventeen deals with Herod, his wife, his sons and his family affairs.

³⁵⁴ *The Chronography of Bar Hebraeus*, 48.

³⁵⁵ Matthew, entire Chapter Two, and Luke 2:25-35 and 41-51.

BOOK FIVE

Mary was thirteen years old when she brought forth the Savior. She lived five years after the Resurrection and died at the age of fifty-one.

Our Lord was born on December 25. Thirty years later, on Wednesday of January, John baptized him in the Jordan River. On Friday, he was crucified. The Armenians claim that he was born on January 6. Thirty years later and on this same day, he was baptized. They predicate their opinion on the change of the water, which happened at this time. On this same day, he was transfigured on Mount Tabor. This is why they call this day the Day of Epiphany. More correctly, the Nativity was on December 25.

Concerning the Magians, Eusebius and Gregory of Nyssa say that they were from the family of Balaam. Jacob of Edessa says that they were from the family of Elam, son of Shem.³⁵⁶ Others say they were of the kings of Sheba and Saba according to the prophecy of David,³⁵⁷ because they presented three gifts. Others say they were eight according to the prophecy of Micah who said, "We will raise against him seven shepherds; even eight leaders of men."³⁵⁸ Mor Jacob (of Edessa) said that they were twelve princes. He relied on Persian sources, which mentioned that in the Magians' company were three thousand cavalrymen and five thousand infantrymen. When they arrived in Callinicus, which is al-Raqqa, they heard that there was a severe famine in Judea, and left behind their host in that city, so that only few of their great men and thousand footmen reached Bethlehem. They worshipped and offered gifts and returned. Their names are: Dahdanador, son of Artaban; Washtaph, son of Goudpir; Arshak, son of Mahdouq; Zerond, son of Waroudoud; Ariwah, son of Khosrau; Artaxerxes, son Hamit; Eshtanbouzan, son of Shishrawan; Mahdouq, son of Hawahm; Ahasauers, son of Sapan; and Merodach, son of Bil. The king who sent them was called Firshabur.

Herod, who massacred the infants, burned the tables of the genealogies of the Hebrews in order that the records of the high priests would not be preserved, and that no one would know about his ungenuine origin.

After Hannan and Caiaphas, three high priests arose. They were Ishmael, Eleazar and Simon. They were followed by Josephus, who was the said Caiaphas. The reason is that Herod did not allow any high priest to serve more than one year.

In the year 15 of Tiberias Caesar and the year 5 of Herod the tetrarch, the word of God was upon John the Baptist, son of Zechariah. He began to baptize in the Jordan River. The Lord came and was baptized by him on January 6. After baptism, he went up the mountain (wilderness) and fasted for forty days. He was approached by Satan to tempt him, and he defeated him. He then proceeded to teach and perform divine miracles for three years.³⁵⁹

Andronicus says that our Lord taught only for three years. The first miracle he performed was the turning of water into wine at Cana.³⁶⁰ Then he selected the Twelve Apostles). He spoke the Beatitudes.³⁶¹ He taught how to pray.³⁶² He healed lepers.³⁶³ He healed Peter's mother-in-law.³⁶⁴ At the Passover Feast, he went to Jerusalem as John said in Canon 26. In his second year, as he passed through Galilee in February, he proselytized the Samaritan woman and the entire city.³⁶⁵ Simon the Potter says, "On Sunday he sat at the well and conversed with the Samaritan woman."³⁶⁶ In that year, he healed the servant of the centurion in Capernaum.³⁶⁷ He drove demons out of the Gadarenes.³⁶⁸ He healed the paralytic who was lowered down

³⁵⁶ Genesis 10:22.

³⁵⁷ Psalm 72:10-11.

³⁵⁸ Micah 5:5.

³⁵⁹ Matthew 4:1-11 and Mark 1:12-13.

³⁶⁰ John 2:1-12.

³⁶¹ Matthew 5:1-12.

³⁶² Matthew 6:9-13.

³⁶³ Matthew 8:1-4.

³⁶⁴ Luke 4:38-40.

³⁶⁵ John 4:1-41.

³⁶⁶ John 4:7-26.

³⁶⁷ Matthew 8:5-13 and Luke 7:1-10.

through the roof in Nazareth.³⁶⁹ He raised the daughter of Jairus from the dead.³⁷⁰ He healed the woman with a blood issue.³⁷¹ He healed the dumb and blind possessed by a demon.³⁷² He healed the man with the withered hand.³⁷³ In this same year, John was slain in prison.³⁷⁴ In it, he brought back to life the son of the widow (of Nain).³⁷⁵ He entered the house of Simon the Pharisee.³⁷⁶ He went up to Jerusalem in the Passover Feast and healed the invalid. In the spring of the third year, he multiplied he bread and 12 baskets were left over.³⁷⁷ He multiplied it once more.³⁷⁸ He opened the eyes of Timaeus who was blind from his mother's womb.³⁷⁹ In the fourth year, he went up the mountain where his vestments became very white.³⁸⁰ He healed the son of the servant and the one who was afflicted with dropsy. He raised Lazarus from the dead.³⁸¹ In March, he caused the fig tree to dry up.³⁸² He told the parables of the rich man and Lazarus,³⁸³ the vineyard,³⁸⁴ the laborers,³⁸⁵ the tower,³⁸⁶ the man who held a banquet,³⁸⁷ the hundred sheep,³⁸⁸ the ten coins,³⁸⁹ and many similar parables. Whatever was not recorded exceeds what was recorded.

The teaching of our Lord Christ was done in the time of the pontificates of Hannan and Caiaphas, beginning with Hannan and ending with Caiaphas. It is not possible to determine the middle of the four years. This is because the Lord was crucified in the first year of Josephus Caiaphas, the year 12 of Tiberias Caesar, the year 22 of Herod the tetrarch, the sixth year of Pilate, in the fourth Indiction at the end of the 202nd Olympiad, the year 79 of the Antiochians, the year 158 of Tyreinians and the year 127 of the Ascalonians. The beginning of this year was Sunday. Easter was on Saturday, March 24, the Resurrection on May 3, and Pentecost on 13 of this month.

After the Resurrection, the Apostles chose Matthias in place of Judas.³⁹⁰ Ten days later, they received the Holy Spirit and laid hands on Jacob (James) who became the first bishop of Jerusalem. He served thirty years. They chose seven deacons, one was Nicolas.³⁹¹ Men envied him because his wife was beautiful. Therefore, he let her go and chose to live in chastity. Other men followed his example and came to be known as Nicolasians.

³⁶⁸ Luke 8:26-33.

³⁶⁹ Luke 5:18-29.

³⁷⁰ Luke 8:54-56.

³⁷¹ Mark 5:25-34 and Luke 8:43-48.

³⁷² Matthew 12:12-13.

³⁷³ Luke 6:6-11.

³⁷⁴ Matthew 14:10; Mark 6:28.

³⁷⁵ Luke 7:12.

³⁷⁶ Matthew 26:6-13.

³⁷⁷ Mark 6:35-43.

³⁷⁸ Matthew 15:33-39; Mark 8:1-9.

³⁷⁹ Mark 10:46-53.

³⁸⁰ Matthew 17:1-7.

³⁸¹ John 11:1-44.

³⁸² Matthew 21:18-22.

³⁸³ Luke 16:19-31.

³⁸⁴ Matthew 21:33-44.

³⁸⁵ Matthew 20:1-16.

³⁸⁶ Luke 13:4.

³⁸⁷ Matthew 22:1-14; Luke 14:15-24.

³⁸⁸ Matthew 18:12-14; Luke 15:4-6.

³⁸⁹ Luke 15:8-9.

³⁹⁰ Acts 1:26.

³⁹¹ Acts 6:3-5.

The Twelve Apostles

Simon (Peter): He was from the tribe of Naphtali. He set up an altar (church) in Antioch in the first year of Claudius. Then he journeyed to Rome to preach and became its bishop for twenty-five years. He was martyred in the year 13 of Nero.³⁹²

Paul: He was from the tribe of Benjamin. He preached 27 years from the sixth year of Claudius to the year 13 of Nero. He was martyred with Peter.³⁹³

Andrew: He preached in Nicaea, Nicomedia, Scythia and Achia. He was first to occupy the throne of Constantinople. He died in this city.

James He was son of Zebedee and from the tribe of Zebulun. He was killed by Herod Agrippa in Jerusalem and was placed in Aqar Marmariqa (*arce Marmarica*).³⁹⁴

John: James's brother. He preached in Ephesus and Asia until the seventh year of Trajan. He was buried in Ephesus.

Philip: He was from the tribe of Asher, from Beth Saida. He preached in Phrygia and was buried in Pisidia.

Bartholomew: He was from the tribe of Issachar and the village of Aroer. He preached in Armenia where he was crucified.

Thomas: He was from the tribe of Judah. He preached to the Parthians and the Medes. He was martyred in the city of Galmuna in India. His remains were transferred to Edessa.³⁹⁵

Mattai (Matthew): He was from the tribe of Issachar, and from Nazareth. He died in Jabala and was buried in Antioch.

Simon (of Cana): He was from the tribe of Ephraim. He died in Hama. According to another copy, he was buried in Qurush (Cyrus).

Jude: also called Thaddeus and Lebbeus from the tribe of Judah. He was called Lebbeus because of his wisdom. He was buried in Berytus. According to another copy, he was buried in Aradus (Arwad).

James: son of Alphaeus, from the tribe of Manasseh. He died in Batnan Sarug.

Judas: (the betrayer) He was from the tribe of Dan and the town of Saqra.

Matthias: He was from the tribe of Reuben.

Extract From Bar Salibi (Metropolitan Dionysius of Amid, d. 1172)

Simon (Peter) preached one year in Antioch where he built a church. Then he journeyed to Rome and preached for 27 years. When Paul came to Rome, disturbances were provoked in the city and Nero ordered that both be killed. Peter asked to be crucified upside down in order to kiss his master's feet. As to Paul, his head was cut off by the sword.

Andrew preached in Beth Kalbin and throughout the entire seacoast. He was eaten by dogs. **James** the son of Zebedee and John his brother, are from the tribe of Zebulun. They were from the village of Beth Saida. James preached in Jerusalem and was martyred by the Jews who struck him with a fuller's pole.

John preached in Antioch together with Peter. Then, he went to Ephesus accompanied by the mother of our Lord. Both were banished to the island of Patmos. Upon returning from exile, he preached in Ephesus where he built a church. He was ministered unto by Ignatius and Polycarp. He is the one who buried the Blessed Mary. He lived 73 years. He died after all the other apostles, and was buried in Ephesus.

³⁹² Cf. Eusebius' *Chronicle via Jerome*, 179 and Eusebius, *Ecclesiastical History*, Book Two, Chapter 17, 63-64 of Cruse's translation and *The Chronography of George Synkellos*, 480.

³⁹³ Eusebius, *Ecclesiastical History*, Book Two, Chapter 22, 74-75 of the English translation; *The Chronography of George Synkellos*, 486.

³⁹⁴ See Eusebius, *Ecclesiastical History*, Book Two, Chapter 22, 75-79 of the English translation and the account of Hegesippus, the disciple of the apostles concerning the holy James, the brother of God (Christ) in *The Chronography of George Synkellos*, 488-490. According to Josephus, Ananus, the high priest, assembled the Sanhedrin and brought James the brother of Jesus, who was called Christ. James and his companions were accused of breaking the law and Ananus delivered them to be stoned. See Josephus, *Antiquities of the Jews*, Book Twenty, Chapter 9, Section 1, 545 of the English translation.

³⁹⁵ See E. M. Philip, *The Indian Church of St. Thomas* (1906 and 2009), 44-46 and Ignatius Yacoub III, *History of the Syrian Church of India*. Translated by Matti Moosa (Gorgias Press, 2009), 9, footnotes 42-46.

Philip and Bartholomew were from the tribe of Asher. Philip was from the village of Beth Saida. He built a church in Pisidia and passed away in it. Others say that he was stoned in Mabug, Phrygia and then crucified. Bartholomew was from the village of Aroer. He preached in Armenia three years. He was killed by King Herostni. He was buried in the church that he built.

Matthew, the publican, was from the tribe of Issachar and from the village of Nazareth. He preached in Palestine and then in Parthia. He died in Jabala and was buried in Antioch.

Thomas was from the tribe of Judah. He preached to the Parthians, the Medes and the Indians. He was pierced to death by a lance in the city of Galmuna by order of King Mazdai. His remains were transferred to Edessa.

James, son of Alphaeus, was from the tribe of Manasseh. He preached in Callinicus and Cercesium. He built a church in Sarug where he also died and was buried.

Simon the zealot of Cana, who is also Nathaniel, was from the tribe of Ephraim and from Cana of Galilee. He preached in Syria, Aleppo and Mabug, even in Claudia. He built a church in Cyrus where he died and was buried.

Lebbeus-Thaddaeus, who is also Jude the son of Jacob, is from the tribe of Simon. He preached in Laodicea but was stoned to death in Aradus (Arwad) and was buried there. Others say that he was stoned to death in Akka. Still others say that he died in the city of Bernice in the country of Magdala.

Matthias was from the tribe of Reuben. He was chosen instead of Judas Iscariot. He built a church in Seleucia where he was buried.

Six of these apostles shared three names and two shared one name as follows: Simon Cepha and Simon of Cana, James son of Zebedee and James son of Alphaeus, Judah son of Jacob and Judas the Iscariot. Two of them were publicans: Matthew and James, son of Alphaeus. Four were fishermen, and one a betrayer of his master. *Here ends this account. Anyone who reads it let him pray for the sinner.*

In addition, we append below the names of the seventy evangelists and their martyrdom:

1. **Addai** preached in Edessa and baptized King Agar. He died in this city.
2. **Aggai** preached in Cophanaya, Beth Hozai and outer Armenia. The heathens broke his legs and he died.
3. **Sirinos**, son of Abgar. He died in Edessa.
4. **Hananya**, who baptized Paul. He preached in Damascus and Elad. He was killed by Balash the army general of Aretas. He died in Arnael.
5. **Lazarus**, brother of Mary, preached in Cyprus where he also died.
6. **Melea** preached in Homs, Ba'lback, Rustan and Hama. He died at Shayzar.
7. **Cepha**, about whom Paul wrote preached in Rhodes and was cast into the sea.
8. **Sosthines** preached in Pontus and was cast into the sea by order of the prefect Nonus.
9. **Qriscos** preached in Kalandia. He starved to death while imprisoned in Alexandria.
10. **Barnabas** preached in Italy and Claudia. He died in Samos.
11. **Joseph of Arimathea** preached in Galilee and the Decapolis. He died in his own house.
12. **Nicodemus**, who received the apostles, preached in Jerusalem where he also died.
13. **Nathanael** preached in the Hawran Mountain. He was stoned to death there.
14. **Justus** preached in Tiberias and Caesarea where he also died.
15. **Judah**, brother of James, preached in Bashan and died in Ludd.
16. **Shila** preached in Galatia where he died.
17. **Ammonios** preached in Melitene where he died.
18. **Migla** preached in Tyana and died.
19. **Jason** was cast to beasts.
20. **Olympas** who is Manaël was burned by fire in Akka.
21. **Rufus** preached to Beth Dalmaya who killed him.
22. **Alexander**, who Heracleopolis cast to death into the pit.

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23. **Simon the Cyrene**, who was killed by the sword.
24. **Lucius**, who was dragged by horses and his bones were broken up.
25. **Cleophas**, who preached in Ludd where he was killed.
26. **Simon son of Cleopa**. He became a bishop of Jerusalem. He was crucified by the governor Irenaeus when he was an old man about hundred years old.
27. **Jusi** was killed in Dar'a while preaching.
28. **Jacob**, was killed with his brother in Tarsus. 20
29. **Bitarsus**. He was cast into the furnace in Laodicea and died.
30. **Mamatos**, who preached in Ethiopia and died there.
31. **Andronicus** preached in Ilyria and died there.
32. **Junias** was captured and killed in Samos.
33. **Titus** died in Crete.
34. **Junas Probus** died in Chalcedon.
35. **Hermas**, the shepherd, died in Antioch.
36. **Qrisis** preached Birilon and died in Chersone.
37. **Socrates** went to Beth Houzaye where he died.
38. **Krispan** preached in.... and died there.
39. **Narcissus** died in Greece.
40. **Aristobulus** preached and died in Isauriya.
41. **Demas** was cast into a fiery furnace in Cilicia.
42. **Timothy** became a bishop for Ephesus and was buried in Tutania.
43. **Luke**, the evangelist, preached in the Greek language in Alexandria and was killed in the great city of Thebes.
44. **Mark**, the evangelist, preached in the city of Rome in the Latin language and was killed in the country of Phanios.
45. **Levi** preached in Phanios and was killed by Chronos.
46. **Ephraim** died in Baisan.
47. **Nicetas** died in Tiberias.
48. **Herod** was killed in Akka.
49. **Silwanus** was killed in Akka.
50. **John** was cast to the beasts in the theater of Ba'lback.
51. **Theodore** died in Ba'lback.
52. **Stephen** was stoned in Jerusalem.
53. **Nigeos** was killed by Caiaphas in the Temple.
54. **Morotolos** preached to the Barbarians and was killed in Niktamotos.
55. **Laison** died in Apamea in the lime storehouse.
- 56-57. **Zacchaeus and the young man**, son of the widow who was raised from the dead. Both were killed in Hawarin in the wilderness.
58. **Simon** the leper was flogged to death by the Jews in Rama.
- 59-60-61. **Cleophas, Esphana and Stelios** died in prison in Tarsus.
62. **Apollon** was burned by the judge Sparacleus in Apamea.
- 63-64 **Euphistan and Simon** were killed by the prefect in Byzantium.
65. **Theophilus** died in peace and was buried in Egypt.
66. **Prismus** died in peace in Galilee.
67. **Barnabas** preached in Arnoun and died in prison.
- 68-69 **Zabdai and Malael** were suffocated by smoke by the heathens in Seleucia. They died and were buried. *Here ends the table of names of the holy seventy evangelists taken from the commentary of Jacob Bar Salibi.*

Here ends Book Five, in ten chapters collected in a correct form from trustworthy books. It treated the period from the year 20 of Darius the Persian, which is the beginning of the sixth millennium, to the death of Tiberius Caesar. The number of years is 476 and the Olympiads, 133 in which the Lord Jesus Christ suffered. To Him is the glory forever and ever. Amen.

BOOK SIX

WITH GOD'S HELP, WE PROCEED TO WRITE DOWN BOOK SIX, BEGINNING WITH THE PERIOD FOLLOWING THE PASSION, RESURRECTION AND ASCENSION OF THE SAVIOR OF ALL CREATION, JESUS CHRIST. IT COVERS THE YEARS 5542 OF ADAM, 349 OF THE GREEKS AND THE FIRST YEAR OF THE 203RD OLYMPIAD.

Chapter One: In the year of the Resurrection of our Lord and His Ascension, the believing Ethiopian, the first of the gentiles, was converted. At the end of this year, the great Paul was called. At the beginning of the next year, he proceeded to preach. At the end of the reign of Tiberius, Cornelius was converted in Caesarea.

Names of the Evangelists:

1-Addai, 2-Aggai, 3-Eleazor, 4-Hananya, 5-James, 6-Elijah, 7-Barnaba, 8-Sostanis, 9-Cyriacus, 10-Joseph, 11-Nicodemus, 12-Nathanael, 13-Judah, 14-Justus, 15-Shila, 16-Bar Saba, 17-John Mark, 18-Omius, 19-Niga, 20-Jason, 21- Manael, 22-Dophikimio, 23-Alexander, 24-Simon Cyrene, 25- Lucius, 26-Cleophas, 27-Simon, 28-Josi, 29-Phodosios, 30-Qatastrios, 31-Zebadion, 32-Titus, 33-Pagtrobas, 34-Hermas, 35-Asynelitus, 36-Triscus, 37-Lucas, 38-Aristobulus, 39-Demas, 40-Timothy, 41-Levi, 42-Ephraim, 43-Herod, 44-Silvanus, 45-Nicetus, 46-John, 47-Theodorus, 48-Nigeus, 49-Mortolus, 50-Lasion, 51-Zechariah, son of the widow. 52-Simon the leper, 53-Stephen, 54-Estabus, 55-Appolo, 57-Jaston, 58-Joseph, 59-Barnabas, 60-Orosus, 61-Amimaus, 62-Eulius, 63-Philip, 64-Prochorus, 65-Nicanor, 66-Timon, 67-Parmenas, 68-Agabas, 69-Cephas (Peter), whom Paul chided when he came to Antioch,³⁹⁶ Tholmai instead of Judah, and Thaddaeus and others. Their number was more than seventy as Paul said, "After that, he appeared to more than five hundred brothers."³⁹⁷

In the first year of his reign, Herod Agrippa killed James, not the Lord's brother. Paul mentions that James, brother of the Lord,³⁹⁸ was martyred being struck with a fuller's rod.³⁹⁹ However, this James perished by Agrippa's sword,⁴⁰⁰ who also had Peter arrested. Peter was saved by the angel and left Jerusalem. He spent two years preaching on his way to Antioch. He laid down the foundation of a church, built a sanctuary and ordained Evodius as the first bishop of Antioch. Then he went to Rome.⁴⁰¹ It is mentioned in another copy, that when the persecution of the disciples in Jerusalem intensified and James was killed, Stephen was stoned to death and Peter was imprisoned, the majority of the disciples scattered, except the Twelve, throughout Judea, Samaria and unto Phoenicia and Cyprus.⁴⁰² Then they reached Antioch. They confined their preaching to the Jews.

Simon Peter, who was preaching to the gentiles, was transported to Antioch and preached there. He set up a bishop for that city. He then journeyed to Rome and became its bishop for twenty-five years. As to Mark, his son and disciple, he was sent to preach in Egypt. He served as a bishop in that country twenty-two years.

After he was exposed in Samaria, Simon the magician went to Rome. He was the first heretic after the appearance of the Lord. He was from the village of Gitton. He manifested himself to the Jews as the "Father," to the Samaritans as the "Son," and to the heathens as the "Holy Spirit." He denied the resurrection of the dead. He set up an image of himself in Rome. His magical works deceived many people.

³⁹⁶ Galatians 2:11.

³⁹⁷ 1 Corinthians 15:6.

³⁹⁸ Galatians 1:19.

³⁹⁹ *The Chronography of Bar Hebraeus*, 49.

⁴⁰⁰ Acts 12:2.

⁴⁰¹ Eusebius, *Ecclesiastical History*, translated by Frederick Christian Cruse (Grand Rapids, Michigan: Baker Book House, 1962), 63 and 79.

⁴⁰² Acts 8:1.

It is reported that when Peter went to Rome, he said to the dog standing at the door of Simon's house, "Go and tell your master that Peter has come." The people were astounded to see the dog speak. Simon told them not to be surprised. He asked for a bull to be brought unto him. Simon drew near the bull and whispered few words into his ear, and immediately the bull exploded. Peter prayed and life returned to the bull. Then Simon, by the power of the demons, began to levitate in the air. Peter rebuked him and he fell down and was destroyed.⁴⁰³

Others say that a notable man died, and the people placed him in their midst. Simon (Magus) called him, but the dead man did not respond. Peter prayed and the man came alive. Simon fled. Cyprian, the dead man's father, invited Peter to his house.

The Queen Protonice, wife of Claudius, believed in the teaching of the apostles. She went on a pilgrimage to Jerusalem to search for the wood of the Cross. She confided her affairs to Bishop James. Upon entering the Sepulcher, her daughter dropped dead at that moment. They brought three crosses and placed those of the two thieves on her body but nothing happened. When they placed the Cross of the Lord on her body, she came back to life. They knew that this was the Cross on which the Savior was crucified.

When the Apostle James was imprisoned in Jerusalem, Herod (Antipas) sent an attendant to bring him to the tribunal. When the attendant heard James' testimony for Christ, he, moved by the Spirit, cried out, "I am Christian." When James and the attendant were on the way to be executed, the attendant asked the apostle to pray for him. The apostle said, "Peace be to you my son," and kissed him. Both of them received the crown of martyrdom in the same place.

James, brother of the Lord, was the first bishop ordained by the apostles. As to Paul, he sustained no harm in his first visit to Rome. In his second visit, however, he performed many miracles and presented his first testimony. He declared that no one was with him except Aristarchus,⁴⁰⁴ who, like him, was a captive and was delivered from the lion's mouth, that is, Nero.⁴⁰⁵ In his second attestation (of the faith), he was accompanied by Luke. It is known that Luke wrote the Book of Acts until the time he was with Paul. We say this in order to show that Paul was not martyred during this visit to Rome. It also seems that at the beginning, Nero was no threat to the apostles. Therefore, Paul was delivered from him in his first visit to Rome. However, when Herod Agrippa rose to power and assumed the title of Caesar, he sent Paul to Rome in chains. When the Jews saw that he escaped their hand, they demanded from James, brother of the Lord, to deny his faith in Jesus in public before the people. But James confessed that Jesus is the Son of God, and the Jews could not harm him because, to all the people, he was of righteous deeds. Also, he was chosen by God from the womb. He drank no wine or fermented liquor and ate no animal as food. A razor never came upon his head. He never anointed his body and never took a bath. He never wore woolen, but linen garments. He entered the temple alone. He knelt on bended knees, and interceded for the forgiveness of the people until his knees became as hard as that of a camel. However, when Festus died and the Jews had no leader, they found it opportune to fulfill their wicked intentions. They said to the holy James, "We know that you are righteous. But we want you to prevent the people from following the error of Jesus." The Scribes and the Pharisees placed him in the wing of the Temple. They said, "You are worthy of obedience. Tell us, what do you think of the crucified Jesus?" He cried out, "Why do you ask me respecting the Son of Man? He is now sitting in heavens on the right hand of the Almighty, and he is about to come and judge the Scribes and the Pharisees." They cried out "The righteous has erred." Immediately, they cast him down and then stoned him while he prayed saying, "Lord of all, forgive them for they know not what they are doing." One of them took a fuller's rod on which he drained clothes and hit him on the head with it. In this way, he received martyrdom.⁴⁰⁶

⁴⁰³ Eusebius, *Ecclesiastical History*, 62-63 of the English translation.

⁴⁰⁴ Colossians 4:10.

⁴⁰⁵ 2 Timothy 4:17.

⁴⁰⁶ This whole episode is written by Hegesippus, who flourished in the days of the apostles, in the fifth book of his Commentaries. See Eusebius, *Ecclesiastical History*, Book Two, Chapter 23, 76-77 of the English translation by Cruse.

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James wrote a universal letter. However, there were many doubts about it because ancient writers did not mention it. The same is with the letter ascribed to Jude and to the Second Peter. They were accepted because they are good and appropriate. As to the doctrine of the apostles, and the Gospel and Revelation ascribed to Peter, they are not accepted. In addition, not accepted is the Revelation attributed to Paul. *This narrative is ended with God's help.*

In the year 19 of Tiberias, Christ the Savior suffered Passion, died, was buried, resurrected and ascended into heaven. In this year, the procurator Pilate set up an image of Caesar in the Temple. It was an objectionable act according to Josephus, who also mentioned that a violent quake shook up the priests on the day of Pentecost.⁴⁰⁷ They heard a voice from the inside saying, "Let us move from here." Sejanus, the prefect, was appointed a consul and representative of Tiberius with the intention of annihilating the Jews. Philo mentions this in his second book.

Agrippa, son of Herod,⁴⁰⁸ went to Rome to present charges against his uncle Herod. Tiberius had him arrested and thrown into prison in chains.⁴⁰⁹

It was a divine dispensation that Tiberius did not harbor ill thoughts against the teachings of Christ, lest the message of the gospel be hindered.

Abgar of Edessa wrote to Tiberius about everything the Jews did to Christ. Tiberius replied, "It is because of Christ that I removed Pilate, and I am about to take revenge against the Jews."⁴¹⁰ Tiberius lived seventy-eight years. He ruled twenty-two years and died. Likewise, Herod (Antipas) ruled twenty-two years. He killed John (the Baptist) and married his brother's wife, Herodia, while her husband was still living.⁴¹¹ Because of his abundant iniquities, he and Herodia were banished and killed in the city of Vienna as divine justice.⁴¹²

When Gaius (Caligula, A.D. 37-41) succeeded Tiberius, he released Herod Agrippa who was in chains in Rome and made him a king of the Jews.⁴¹³ At the same time, he made Felix a prefect of Egypt, and he oppressed the Jews for seven years. He filled their altars with sacrifices and defiled their synagogues. Because of this, the Jews sent ambassadors to Gaius asking to reconcile with him. One of them was Philo, the Hebrew philosopher who was from Alexandria.

In his fourth year, Gaius commanded Petronius, the Eparch of Syria, to set up images of himself in the Temples and the synagogues of the Jews.⁴¹⁴ Thus, was fulfilled the prophecy of Daniel concerning the abomination of desolation which stood in the holy place.⁴¹⁵ The Jews suffered great distress to prevent Petronius from doing so. While they were in such agony, a eunuch killed Gaius, who lived 39 years.⁴¹⁶

In the year 357 of the Greeks 46 A.D., Claudius ruled fourteen years. As to Agrippa, who is Herod, when three years elapsed after his reign, he came to Caesarea, which in ancient times was called Strato's Tower.⁴¹⁷ There, he celebrated a festival in honor of Caesar and offered supplication for his long life. On the second day of the celebration, he put on a garment sewn with silver threads.⁴¹⁸ He came (to the theater) at the dawn of the day. When the first rays of the sun fell upon the silver it sparkled in a most surprising

⁴⁰⁷ Josephus says that Pilate brought the images of Caesar to Jerusalem and set them up there. See Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 3, 487 of Whiston's translation.

⁴⁰⁸ Agrippa was grandson of Herod the Great.

⁴⁰⁹ Cf. Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 7, Section 2, 500 of the English translation.

⁴¹⁰ *The Chronography of Bar Hebraeus*, 48-49.

⁴¹¹ Matthew 14:1-12; Mark 6:16-29; Luke 3:19-20; Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 7, Sections 1 and 2, 499-500 of the English translation.

⁴¹² Josephus mentions Lyons, a city of Gaul as the place of banishment. See Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 7, Section 2, 500 of the English translation.

⁴¹³ Josephus, *Wars of the Jews*, Book Two, Chapter 10, 619-620 of the English translation.

⁴¹⁴ Josephus, *Wars of the Jews*, Book Two, Chapter 10, 619-620 of the English translation.

⁴¹⁵ Daniel 9:31.

⁴¹⁶ Cf. Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 8, 501-504 of the English translation.

⁴¹⁷ Josephus, *Wars of the Jews*, Book 1, Chapter 21, 584 and Book Nineteen, Chapter 8, p. 531 of the English translation.

⁴¹⁸ Josephus says the garment was made wholly of silver. See Josephus, *Antiquity of the Jews*, Book Nineteen, Chapter 8, 531 of the English translation.

manner. Seeing this, the people were astonished and the hypocrites called him “god” who does not die.⁴¹⁹ And because he did not rebuke them an angel appeared above him and he became disturbed. He told his favorite men that he was smitten with a stroke. Five days later he perished.⁴²⁰ He lived 54 years, seven of which spent as a sovereign, four years under Gaius and three years under Claudius. He managed the tetrarchy of Philip three years. In the fourth year, the tetrarchy of Herod (Antipas) was added to his authority. This is attested to by the Holy Scriptures and by Josephus.⁴²¹ If anyone has doubts about his name, time and actions confirm his identity. Perhaps, for sheer deception, he changed his name, or he had two names.⁴²²

In the time of Claudius, a revolt took place in Jerusalem, on the day of the feast of the Passover. Three myriads of Jews were trampled underfoot because of the dense crowd at the exits of the Temple. Josephus attested to this.⁴²³

Claudius appointed Agrippa's son, Agrippa II, a king over the Jews. He sent the procurator Felix as his deputy to Samaria and Galilee. Claudius died in his palace having ruled thirteen years and eight months.⁴²⁴ He was followed by his son Nero (by adoption), who also ruled for thirteen years and eight months.⁴²⁵ Nero removed Felix and appointed Festus as governor of Judea before whom Paul stood.⁴²⁶ Also, Nero removed Festus and appointed Albinus as governor of Judea. However, no sooner had he appointed Albinus, than he removed him and replaced him with Florus as governor of Judea.⁴²⁷ Under Florus, the Jews revolted. Fires broke out in Rome and a great number of notable men perished.

Some are of the opinion that the historian Josephus is Caiaphas, but this is incorrect. Josephus Caiaphas was a different person. In fact, the only relation between the two is the name and that they were contemporaries.

Josephus mentions seven religious parties of the Jews. They are:

1. The Scribes also called the Scribes of the truth.
2. The Levites who maintain the tradition of the elders.
3. The Pharisees who, like the Scribes, believe in the resurrection, angels and spirits. They fast two days of the week. They clean cups and plates (before meals) and predict the future and good fortune.
4. The Sadducees who deny the resurrections, angels and spirits. They derive their teaching from a priest called Zaduk.
5. Those who maintained that there is no salvation without purification by water (a kind of baptism).
6. The Nazirites who do not eat anything animate. Also, they do not accept the Books of Moses (The Pentateuch) and the books of the prophets. But they accept other than these books.
7. The Jews who observe the Law and the Prophets and believe in one God.⁴²⁸

⁴¹⁹ Acts 12:23.

⁴²⁰ Josephus says it was an owl sitting on a rope over his head. Agrippa understood that it was a messenger of ill tiding. See previous note, and Eusebius in *Ecclesiastical History*, Book Two, Chapter 10, 59-60 of the English translation of Cruse, who does not mention an owl; he says that Agrippa saw an angel sitting above his head.

⁴²¹ Josephus, *Antiquities of the Jews*, Book Nineteen, Chapter 5, 526-527 of the English translation. See previous note.

⁴²² In the above passages, two Agrippas are mentioned. One is Agrippa I son of King Herod the Great, of Acts 12:23 who was struck by the angel because he did not give praise to God and was eaten by worms and died. The other one is Agrippa II, grandson of King Herod the Great before whom and before Festus, the procurator of Judea, Paul appeared pleading for the faith in Acts 26:1-23.

⁴²³ Josephus, *Antiquities of the Jews*, Book Twenty, Chapter 5, 539 of the English translation. Josephus says that no fewer than twenty thousand perished.

⁴²⁴ Claudius ruled from 41 to 54.

⁴²⁵ Claudius was emperor from 54 to 68.

⁴²⁶ Paul defended his teachings in the time of King Agrippa II. See Acts entire Chapters 25 and 26.

⁴²⁷ Eusebius' *Chronicle*, Part II, 182-183; *The Chronography of George Synkellos*, 487

⁴²⁸ Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter 1, 483-485 of the English Translation. Cf. Eusebius, *Ecclesiastical History*, Book Four, Chapter, 22, 158 of the English translation.

In this time flourished Philo the Jewish philosopher of Alexandria. He wrote books about the Jews at that time. He also wrote about the foolishness of Gaius (Caligula) who deified himself, and about the life of the ascetics in Egypt. He penned a commentary on Genesis, twenty treatises on taking care of utilizing the earth, on the mind which blesses and curses when it awakes, on the confusion of tongues, on assembling for learning, on the difference of names mentioned in books, on the Two Testaments, on dreams, fifteen tracts on Exodus, seventy treatises on the contents of the Law (of Moses), and many other writings.

In the time of Claudius, a library was established in Rome. At this time, many commissioners and senators were killed. Gaius (Caligula) married Memmius Regulus, whose father forced her to marry him.

When Agrippa was detained in Rome, he prayed that Gaius would become emperor. When Gaius did become emperor, he offered him the tetrarchies of Philip and Lysanias.⁴²⁹ For this reason, Herodia upbraided Herod saying, "Because you did not go to Caesar, you were deprived of the kingship. If Agrippa won this kingship through common people, how much more you of noble origin should have won it." Gaius was outraged (against Agrippa) and banished him, and he and his wife died (in exile). When trouble encompassed Pontius Pilate, he committed suicide. Thus, God punished him as a result of his iniquity.⁴³⁰

In the time of Claudius, famine spread all over the earth (meaning the entire Roman world), and the prophecy of Agabus mentioned by Luke in Acts was fulfilled.⁴³¹

Queen Helen bought grain from Egypt and distributed it to the needy. She ruled Beth Nahrin (Mesopotamia). She was famous for her philanthropy. Until this day, magnificent steles are erected in her honor at the gates of Jerusalem.

At this time, the disciples in Antioch provided help, each according to his ability, to the poor people in Jerusalem as mentioned in the Acts of the Apostles.⁴³²

Thrace became a province (diocese), and is still under the authority of the government.

In this time flourished Simon the magician, and Cerinthus and Menander.

The sage Philo met Peter in Antioch while he was preaching. Philo wrote about many subjects including the anchorites of his time in Egypt. He called them solitaries and ministers. He also called the solitary women nuns and ministers. He said that, "They were called ministers either because they healed people by ministering to them medicines, and healed their souls from severe pains as physicians do to the bodies, or they served God by the purity of their lives and deeds." Perhaps, Philo himself attributed to them this nickname. Or, as he says, that the ancients were thus called because the term "Christians" was not yet popular. The believers were detached from owning possessions or the cares of this world as said in the Acts of the Apostles. They distributed their possessions among themselves.⁴³³ Philo also wrote about them that, "No one of them had meal before sunset. This is because they believed that the works of wisdom to be like unto the day (light), and the cares of the body to be like unto darkness. Thus, they devoted the day for the works of wisdom and a part of the night to fulfill the needs of the body. Some of them never touched food for three days. Others did not touch food for six or seven days."⁴³⁴

At this time, an Egyptian imposter came to Judea and seduced 30,000 people. He took them through the desert and then to the Mount of Olives. Finally, he was obliged to enter Jerusalem. The Roman guards were alert. Felix arrived and a skirmish took place, at the end of which the Egyptian was defeated and fled, but many people perished. It is in relation to this event that the commander said to Paul, "Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the desert some time ago?"⁴³⁵

⁴²⁹ Josephus, *Antiquities of the Jews*, Book Eighteen, Chapter, 7, 499 of the English translation.

⁴³⁰ See Eusebius, *Ecclesiastical History*, Book Two, Chapter 7, 57 of the English translation.

⁴³¹ Acts 11:27-28.

⁴³² Acts 11:29.

⁴³³ Acts 4:34-35.

⁴³⁴ See *The Chronography of Bar Hebraeus*, 50.

⁴³⁵ Acts 21:38 and *The Chronography of Bar Hebraeus*, 50.

At this time, the Jews revolted in Caesarea, Cappadocia and many of them perished. There was also an eclipse of the sun and a great earth tremor in Rome ...lacuna... (Nero) killed his mother Agrippina and his wife Octavia and a group of illustrious men of Rome were massacred. Nero won the prize playing the cithara in Rome.⁴³⁶

In this period, the 251st Olympiad did not take place in Rome by Nero's order, but was held in the following year. As Nero achieved victory in this Olympiad, he was surrounded by singers and lyrists, and was crowned in a carriage drawn by ten red horses.⁴³⁷

In this time the heathen philosophers Musonius and Plutarchus flourished.

Nero expelled the philosopher Cornutus.

The Books (of the Scriptures) accepted by the Church as canonical

The five Books of Moses (Pentateuch), Job, Joshua son of Nun, Judges, four Books of Kings, two Books of Chronicles, Ruth, Judith, Ezra, Esther, Tobit, two Books of Maccabees, Psalms of David, five Books of Solomon, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habakkuk, Zechariah, Haggai, Zephaniah, Malachi, Isaiah, (Jesus) the son of Sirach, the blessed Four Gospels, Acts of the Apostles, the letters of Peter, fourteen letters of Paul, three letters of John, the letters of James and Jude, and two letters of Clement. These are the books that were commanded by the apostles to be observed in addition to Revelation. Also added to them, is the *Didiscalia* (Doctrine of the Apostles). These books, written by skillful learned men following the time of the apostles, are drawn from the only sweet fountain of the apostles' teaching. *Here ends the Chapter.*

Chapter Two: Concerning the martyrdom of the apostles, the destruction of Jerusalem and the total dispersion of the Jews

...lacuna...

On December 28, the two Apostles (Peter and Paul) were martyred together. Paul's head was cut off by the sword and Peter was crucified upside down according to his own wish.⁴³⁸

In Rome, Linus became the first bishop after Peter for 2 years. In Jerusalem, Simon Cleophas was succeeded by his cousin James II, and continued in his position for 42 years. In (Alexandria), Mark the evangelist preached first and built a sanctuary. He was succeeded by Annianus as a first bishop for 22 years. He died in the fourth year of Domitian (emperor from 81 to 96), and was succeeded by Billus in Alexandria. In the year 12 of his episcopate, Anacletus was set up in Rome and administered the office 12 years, and died. Then Clement received the seat of Rome. He had a great letter which was accepted (by the church), addressed from the Church of Rome to Corinth because of the trouble there.⁴³⁹

The Apostle John lived until the time of Domitian. He is the author of the Book of Revelation as testified by Irenaeus and Hippolytus, bishop of Bostra. He wrote this book in the time of Domitian. After six years of exile at Patmos, he returned to Ephesus. Clement says that he returned to Alexandria.⁴⁴⁰

In Antioch, Ignatius succeeded Evodius as the second bishop, Evodius being the first bishop of that city.

After six years of exile in Patmos, John returned to Ephesus. Clement, however, wrote that he returned to Alexandria. Upon his return from Patmos to Ephesus, John went around the neighboring country of Ephesus. When he reached the city of Fariqa, and somehow consoled with his teaching the brethren in it, he saw there a strong and handsome young man and he loved him. He said to the bishop of

⁴³⁶ See Suetonius, *The Lives of the Twelve Caesars*, translated by Joseph Gavorse (New York: Random House, the Modern Library, 1931, 263-265).

⁴³⁷ Cf. Suetonius, *Ibid.* 247-248.

⁴³⁸ Eusebius, *Ecclesiastical History*, Book Two, Chapter 25, 79-80 of Cruse' English translation.

⁴³⁹ See Eusebius, *Ecclesiastical History*, Book Three, and Chapters 13-16, 100-101 of the English translation.

⁴⁴⁰ See Eusebius, *Ecclesiastical History*, Book Three, Chapter 18, 101 of the English translation, and Chapter 31, 116 of the English translation.

the town, "I entrust to you this brother in the presence of the church and Christ." He kissed the young man ...lacuna of two lines... the bishop accepted and promised. Sometime later, the holy John returned. He said to the bishop, "Hand to me the trust I have kept with you in Christ." Surprised, the bishop thought he had kept with him money as a trust. When John told him that he meant the young man, the bishop cried saying "He died without God for he became a murderer." Hearing this, John tore his clothes and beat his face. He said, "Alas, alas. The soul of the young man is abandoned in the mountain." He, forgetting his old age, asked for a riding beast and a guide. He took with him a band of men and went up the mountain. A band of robbers, the companions of the young man, saw him and the young man was in the vanguard. The holy man (John) said, "It is for this young man I have come. Take me to your leader." When the young man saw the saint, he felt remorseful and fled. The saint followed him saying, "Son, why do you flee from your father. Have pity on my old age. Do not torment me and do not be scared for there is hope in life. If you come back, I will be ready to defend you. I will even die for you as the Lord died for us. I will be your ransom." When the young man heard this, he dropped his arms and fell with his face to the ground. Approaching him, the saint embraced him, kissed his head, and brought him back to the church. The young man continued fasting and praying with tears of repentance.⁴⁴¹

In his teaching, Papias, after mentioning John the Evangelist and John the Elder, says that in this period there were two persons with the name of John. Their graves are in Asia. He maintains that the Book of Revelation and the two letters, of which there is some controversy over their origin, and the incident of the young man, belong to John the Elder. In this context, Irenaeus says that, "This John was a friend of Polycarp and of John the Apostle and he frequented Hierapolis."⁴⁴²

In his fifth treatise, Papias treats the interpretation of the words of the Lord. He also talks about Justus, surnamed Bar Selat who is called Joseph Bar Saba ...lacuna of few lines... regardless of what he heard and did not declare it as false. Eusebius says there are five books of Papias that bear the title "Interpretation of our Lord's Declarations."⁴⁴³

Papias was convinced by the testimony regarding the letters of John and Peter. He also wrote about the woman taken in adultery when the Lord was still on earth.⁴⁴⁴

Peter and Philip had sons and daughters. Philip gave his daughters in marriage to husbands as attested by Clement.⁴⁴⁵ This is attested by Polycarp, bishop of Ephesus, who told Victor, bishop of Rome, that Philip was buried in Hierapolis in Asia, that two of his daughters had become old and were still virgins, and that a third daughter lived a spiritual life with the guidance of the Holy Spirit and died in Ephesus. Concerning John, he said that he also died in Ephesus.⁴⁴⁶

Luke says in the Books of Acts, regarding the daughters of Philip the evangelist that they were in Caesarea and were prophesying.⁴⁴⁷

Simon, son of Cleophas was betrayed to Trajan for being a Christian and from the family of David. He was martyred in the year 90, two years after the death of the Apostle John. He lived almost 120 years. He astonished the judge for the severe pains he had suffered until he was crucified like Christ. He was one of those who witnessed the Lord and learned from him.⁴⁴⁸

⁴⁴¹ Eusebius, *Ecclesiastical History*, Book Three, Chapter 23, 104-107 of the English translation.

⁴⁴² See Eusebius, *Ecclesiastical History*, Book Three, Chapter, 39, 125 of the English translation.

⁴⁴³ See Eusebius, *Ecclesiastical History*, Book Three, Chapter 39, 124 of the English translation.

⁴⁴⁴ Eusebius, *Ecclesiastical History*, Book Three, Chapter 39, where he says that "He (Papias) also gives another history of a woman, who had been accused of many sins before the Lord, which he also contained in the gospel according to the Hebrews." For an exposition of the case of the woman who was caught in adultery and brought before the Lord, see Leon Morris, *The Gospel According to John* (WM. B. Eerdmans: Grand Rapids, Michigan, 1977), 882-891.

⁴⁴⁵ Eusebius, *Ecclesiastical History*, Book Three, Chapter 30, 115 of the English translation.

⁴⁴⁶ Eusebius, *Ecclesiastical History*, Book Five, Chapter 24, 208-211 of the English translation.

⁴⁴⁷ Acts 21:9.

⁴⁴⁸ The whole passage comes from Hegesippus. See Eusebius, *Ecclesiastical History*, Book Three, Chapter 32, 117 of the English translation.

Hegesippus said that until this time the church remained without defilement. However, the generation that was worthy to listen to the divine wisdom was no more, and heresy began to spread. Hadrian says that there were fifteen successions of bishops in Jerusalem before it was destroyed. They were all Jewish converts to Christianity.⁴⁴⁹ All of these bishops were Jews converted to Christianity. They are:

1. James, brother of the Lord, 3 years.
2. Simon Justus, 5 years.
3. Abai, 2 years.
4. Tobias, 3 years.
5. Benjamin, 1 year.
6. John, 3 years.
7. Matthais, 2 years.
8. Philip, 4 years.
9. Sonicus, 2 years.
10. Justus, 1 year.
11. Levi, 4 years.
12. Ephraim, 3 years.
13. Judah, 1 year. Jerusalem was then destroyed.

I entreat every brother who personally reads this, to pray for me.

In this period, the Senate decided to appropriate 1,000,000 a year for Nero's living expenses. However, Nero added more wickedness to his already wicked deeds by being the first to begin the persecution of the Christians, in which Peter and Paul were martyred in Rome. In the year 13 of Nero, the Jews revolted, and Nero dispatched Vespasian and his son Titus (against them). In June of that year, Titus occupied the city of Jotapata because he heard that the historian Josephus, son of the priest Matthais, who was the commander of the Jewish army, was there.⁴⁵⁰ From his histories, some thought that he was Caiaphas (the High Priest) because of the same name. In fact, Caiaphas was called Josephus. But this Josephus, (the historian) was an army commander. He was about to lose his life during the war with the Romans. He predicted Nero's death and that Vespasian would succeed him. Therefore, they (Vespasian and Titus) did not kill him. Then the Romans besieged Jerusalem.

In this war the illustrious Placidus was martyred; the story of his martyrdom with his wife and children is recorded. Vespasian triumphed in the two campaigns he conducted against the Jews and shut them up in Jerusalem.

As the news of Nero's cruel deeds burst up from every direction, he committed suicide in Eustache.⁴⁵¹ After his death, the Roman affairs were in turmoil. Galba reigned seven months in Iberia and was killed in the midst of Rome. Vitellius took hold of Germany and Otho took hold of Rome. Three months later, Otho committed suicide and Vitellius reigned 8 months (in 69 A.D.). However, his opponents rallied against him and killed him in the midst of the city.

While Vespasian was busy in the war against Jerusalem and his army was about to capture it, a report arrived of the death of Nero and the events that followed. The Roman troops of Vespasian proclaimed him an emperor. When he was declared an emperor in Judea, Vespasian committed the army command in

⁴⁴⁹ The author is incorrect injecting here the name of Hadrian (Roman Emperor, A.D. 117-138) who said these words. These words are those of Eusebius who said, "I have learned from writers that down to the invasion of the Jews under Hadrian, there were fifteen successions of bishops in the church." Eusebius, *Ecclesiastical History*, Book Four, Chapter 5, 130 of the English translation.

⁴⁵⁰ Jotapata was captured by Vespasian. See Josephus, *Wars of the Jews*, Book III, Chapter 7, 656-665 of the English translation. Josephus was discovered by a woman and Vespasian used him afterwards. Josephus, *Ibid*, Chapter 8.

⁴⁵¹ This is incorrect. Eustache is the town in which Placidus was martyred. See J. B. Chabot's French translation entitled *Chronique De Michel Le Syrien*, 1 (Paris 1899, reprinted *Culture Et Civilisation*, Bruxelles, 1963), 161, note 3.

Jerusalem into the hand of his son Titus and left him enough army contingents. He went to Alexandria and subjugated the Egyptians. Then he set sail to Rome and ruled 9 years, 11 months and 22 days. Titus army occupied Jerusalem on April 14 of the year 382 of the Greeks (71 A.D.). The number of victims in Jerusalem totaled 1,260,000 as attested by Josephus. Jerusalem was completely destroyed on September 18, four months after its occupation by Titus. On August 10, the Temple was burned on the same day in which it was burned first. In addition, the temple of Zeus Capitolinus was burned when Titus destroyed the Jews.⁴⁵²

From Adam until the total destruction of Jerusalem are 5437 years, but according to others, 5270 years. From Adam to the year 50 of Abraham, in which Jerusalem was founded, are 3386 years, and from the Flood, 1130 years. From the founding of Jerusalem to the time David became king there are 1054 years, and from the time David made Jerusalem his headquarters to the building of the Temple, 43 years. From the construction of the Temple to its burning down the first time, there are 434 years. The period from the burning of the Temple in the year 11 of Zedekiah to its rebuilding in the sixth year of Darius, is 74 years, and from that time to the time when it was completely burned down, is 584 years. From the founding of Jerusalem to its last destruction, are 2192 years, and from the construction of the Temple to its destruction, 1905 years. From the crucifixion of our Lord to this destruction are 40 years. According to the calculation of others, from the return from Babylon to the second year of Vespasian in which Jerusalem was ruined, are 639 years. Jerusalem was totally destroyed in the year 303, that is, 33 years after our Lord's Passion. Therefore, from Adam to the devastation caused by Titus, are 5585 years. And if, as Josephus says, the Passover took place on April 12, that is the same year of destruction (of Jerusalem), adding to it two years and three months since Nero's death, it must be the years 381 of the Greeks/A.D. 70. If it is reckoned from the reign of Vespasian, then, the destruction of Jerusalem would have occurred in the third year, and not the first year of his reign, because that year began on Sunday, and the Passover took place on April 12, the Resurrection on 15 of the same month and Pentecost on June 23. Many people perished on that day.

Josephus says, "On the day of Passover, the Jews offered 250,000 rams as sacrifice, one ram for ten ceremonially purified men. But the unclean, the people with fluxes, and the children did not eat. The total number of those who ate was 2,500,000. Formerly, 60,000 men were killed in the war, 1,100,000 perished through hunger, 100,000 were sold as slaves, and the rest were distributed about as menials for service. Those who were seventeen years old or older were sent as prisoners to work in the mines in Egypt. Those under seventeen were enlisted in the army. Thus was the end of the Jews in Jerusalem."⁴⁵³ *End of this account.*

In this time, the procurator Albinus came from Rome. When he learned that Annianus (Ananus), the high priest, had killed James, brother of the Lord, he removed him from office and appointed Joshua, son of Ramai (Damaï) in his place. Ananus was of the sect of the Sadducees.⁴⁵⁴

The First Book of Josephus

Josephus wrote two volumes about the Jews, seven volumes about the Roman war, and two more answering Apion who was accompanied by Philo the Hebrew in welcoming Gaius. He also wrote a treatise against Justus of Tiberias and 62 letters addressed to Agrippa, king of the Jews. His entire writings were deposited in the library at Rome. After his death, a statue was erected in his honor. His history was written in Greek and Latin as he testifies himself. In all this he is worthy of credit.⁴⁵⁵

In his first book, Josephus says, "We may have among us innumerable books that disagree and contradict each other. But there are twenty-two books that are canonical and believed to be from God. Of these are the five books of Moses (The Pentateuch), which contain the law and the tradition of the genesis of humankind, and the generation until the death of Moses, or perhaps, three years or less than his death.

⁴⁵² The entire story of the Romans' war against Jerusalem and its destruction is in Josephus's *War of the Jews*, Books Four and Five.

⁴⁵³ This passage is taken with liberty from Eusebius, *Ecclesiastical History*, Book Three, Chapter 7, 92-93 of the English translation.

⁴⁵⁴ Josephus, *Antiquities of the Jews*, Book Twenty, Chapter 9, 545-547 of the English translation, and Eusebius, *Ecclesiastical History*, Book Two, Chapter 23, 78 of the English translation, and *The Chronography of George Synkellos*, 490

⁴⁵⁵ Eusebius, *Ecclesiastical History*, Book Three, Chapter 9, 96-97 of the English translation.

However, from Moses until the death of Artaxerxes king of Persia, the prophets, after Moses, wrote the events of their day in thirteen books.⁴⁵⁶ Josephus said, "The whole body of the church at Jerusalem, having been commanded by a divine revelation, removed from the city before the Roman invasion and dwelt at a certain town (beyond the Jordan) called Pella. They did this in order that divine justice would come upon the Jews alone."⁴⁵⁷

In his histories, Josephus explains that three million Jews assembled at Passover and decided to kill our Savior. But they were imprisoned on the same festival day in which they shut up Christ in prison. Starvation began and no one could openly set a table because people snatched the food from the fire, and swallowed it raw mingled with pain and tears. Those strong snatched the food from the weak. The sick cried and lamented. Indeed, the distress of hunger was more cruel than any other distress. Nothing like it removes modesty.⁴⁵⁸

On the other hand, despicable things happened. Men abused their women and children their parents. More abominable was that mothers snatched food from the mouths of their babes. When they (the hungry) saw a door locked ...lacuna... this was a sign that those within were taking food, and then immediately bursting open the doors, they rushed in and choked them, almost forcing the morsel out of their very throats.⁴⁵⁹ Women were torn by the hair, if they concealed what they had in their hands. The tormentors (the Roman guard), taking up the infants clinging to the morsels, dashed them to the ground. They beat them with harsh instruments on their rumps (to prevent the relief of nature). As hunger intensified and consumed most of the people, those still alive fell on the dead bodies and died. With tearless eyes did they who were yet struggling with death, look on those that had gone to rest before them. A deep silence and deadly gloom also prevailed in the city. However, more oppressive than these, were the robbers who spoiled the dead, and tore the garments off their bodies. At first, they ordered the dead to be buried in the interior chamber. Afterwards, when they were not able to continue this, they threw the bodies over the walls into the ditches below. As Titus went around the ditches, and saw them filled with the dead, and the deep gore flowing around with the putrid bodies, he groaned heavily, and raising his hands called God to witness that it was none of his work. Indeed, because of famine, people chewed belts, shoes, and shields. Some gathered the stubble and sold a very small weight of it for four Attic drachmas. (A drachma is worth sixty cents).

An example of the incredible horror of the famine is the following: A woman who dwelt beyond the Jordan named Maria, the daughter of Eleazar, of the village of Hazor, took refuge in Jerusalem among the rest of the multitude and was shut up in the city with them. When her husband was killed and her possessions stolen, a dreadful indignation overpowered the woman. She seized her little son whom she was nursing and said, "Miserable child! For whom shall I preserve you in this famine and this sedition?...lacuna... As to the war with the Romans, if they preserve our lives we must be slaves. Come and be my food, and be a fury to these seditious rouges, and a tale to the world, which is all that now wants to complete the calamities of us Jews." She slew her son and roasting him, she ate one-half of him. Shortly afterwards, the seditious came and, smelling the fumes, they threatened to kill her if she did not tell them what food she had ready. She replied that she has saved a very fine portion of it for them. She uncovered what was left of her son and said "This is my own son, eat." Horror and amazement immediately seized them and they went away trembling.⁴⁶⁰

⁴⁵⁶ This and the former passage are taken with liberty from Eusebius, *Ecclesiastical History*, Book Three, Chapters 9-10, 96-97 of the English translation.

⁴⁵⁷ This passage is taken with liberty from Eusebius, Book Three, Chapter 5, 86 of the English translation.

⁴⁵⁸ See Eusebius, *Ecclesiastical History*, Book Three Chapter 6, 87-92 of the English translation. He writes about the famine, which oppressed the Jews. On p. 85, he says, "For famine surpasses all other evils, but it destroys nothing as effectually as shame." His account is derived from Josephus, *War of the Jews*, Book Five, Chapter 10, sections 1-5, 729-731 of the English translation.

⁴⁵⁹ I have completed this passage from Eusebius, *Ibid.* and Josephus, *Ibid.*

⁴⁶⁰ The above narrative is taken from Eusebius, *Ecclesiastical History*, Book III, Chapter 6, 87-92 of the English translation. It is paraphrased by Eusebius from Josephus, *War of the Jews*, Book VI, Chapter 3, 748-749 of the English translation.

God gave the Jews forty years of opportunity after the crucifixion and they did not come to the right path. They witnessed miraculous signs before the destruction (of Jerusalem) but never ceased their stubbornness. First of these signs was the appearance of a star which shone like fire and lasted one hour. In addition, when the people gathered at the feast of unleavened bread, on the ninth hour (of the night), light shone above the altar for half an hour. The people regarded it a good omen. A cow was brought for sacrifice, but it gave birth to a lamb in the midst of the Temple. Also, the eastern gate of the inner Temple, which was of brass and immense weight, scarcely shut by ten men (more correctly twenty men), resting on ironbound hinges, and secured with bolts sunk deeply in the ground, was found in the ninth hour (more correctly sixth hour) of the night open by itself. Also, on May 21, before sunset, a chariot appeared in the sky, and (celestial) powers were celebrating there in the midst of the clouds as they surrounded the city. At the festival called Pentecost, the priests entered the temple at night to perform the service. A quake took place. They heard a voice saying, "Let us remove hence." Four years before the war began, a man named Yeshu (Joshua), son of Ananias, came to the festival (of Tabernacles). Suddenly, he began to cry aloud, "A voice from the east, a voice from the west, a voice against Jerusalem and the holy house, a voice against the bridegroom and the brides, and a voice against this whole people." He went about crying night and day. The people were enraged and scourged him with many severe lashes. He did not complain but kept on with his cries until the war kindled. As he was going round upon the wall he cried out, "Woe, woe to the city and to the people and to the holy house." And, just as he added at the last, "And woe, woe to myself also," he was struck to death by an arrow.⁴⁶¹

Commentary

Know you, lover of wisdom that this narrative that is written on the back of this folio concerning the famine and the killing, which took place at the destruction of Jerusalem, is taken from the book of the historian Josephus? It happened exactly at that time. Josephus wrote seven books on the complete destruction of Jerusalem. We have abbreviated it as much as it concerns the stories mentioned therein. He, who desires to know about all these stories and their occurrences, should read the books of Josephus. Whatever I gathered here is sufficient for the purpose of writing this book, which contains a compendium of books of the same nature. It is also arranged clearly and properly.

Chapter Three: Concerning the aftermath of the total destruction of Jerusalem and the beginning of the reign of Vespasian's two sons, Titus and Domitian

Hegesippus says that King (Emperor) Domitian feared that the Jews might gain control a second time, so he issued an order that all descendants of David be killed. The sons (grandsons) of Judah, brother of the Lord, were brought into his presence as if they were descendants of David. He asked them about Christ and his kingdom. They said that his kingdom is not from this earth as you think. However, the one who was crucified, died and ascended into heaven is expected to come at the end. Domitian, delighted for this report did them no harm. However, he asked them whether they had money and wealth. They showed him their hands that were thickened by working on the land. Then, he stopped the persecution of the church.⁴⁶²

Bretius reports that many martyrs lost their lives during Domitian's persecution. They were particularly disciples of the evangelists and women who served the saints. Of them was Flaviana Domitia,

⁴⁶¹ Eusebius, *Ecclesiastical History*, Book Three, Chapter 8, 95-96 of the English translation, and Josephus, *Wars of the Jews*, Book Six, Chapter 5, 752-754 of the English translation. Michael Rabo relied on Eusebius who unfortunately left out many significant parts of Josephus's account.

⁴⁶² Eusebius, *Ecclesiastical History*, Book Three, Chapters 19 and 20, 102-104 of the English translations. On p. 103, Hegesippus, via Eusebius, says that when the grandsons of Judah were asked whether they had money or wealth, they said they had only nine thousand dinarii, and this was not in silver, but in the value of a piece of land containing only thirty acres from which they raised taxes and supported themselves by their own labor. Then they showed their hands as evidence of their own labor. When they professed their faith of Christ and his second coming, Domitian despised them and treated them with contempt as simpletons. He issued a decree to stop the persecution.

daughter of the sister of the consul Flavius Clement, who confessed the Christian faith. Her brother killed her on the island of Pontia.

In Rome, Celestus became the second bishop for 18 years. He was succeeded by Clement as third bishop for 9 years.⁴⁶³ Paul mentions that the church accepts Clement and his assistants and his letter to the Corinthians.⁴⁶⁴ However, the book that mentions his journey to Rome with Peter, where he found his relatives, and contains his disputation with Apion, is not accepted.⁴⁶⁵

The first bishop whom Paul ordained for Ephesus was his disciple Timothy. He ordained Titus for Crete. Luke, the physician from Antioch, was his traveling companion. Dionysius, bishop of Corinth, says that Dionysius the Areopagite was the first bishop of Athens.⁴⁶⁶

In this period, a heretic named Cerinthes appeared in Corinth. He claimed that he saw the Apostle Paul in a vision. He wrote that the angels told him that Christ would rule the earth after the Resurrection, and that all men inhabiting Jerusalem would be subject to lusts and pleasures for a thousand years. Afterwards, a banquet would be held in Jerusalem and men would indulge in eating, drinking and marriage. Irenaeus, based on Polycarp, says, "The Apostle John entered a public bath. When he sensed that Cerinthes was inside, he leapt out of the place."⁴⁶⁷

In this period appeared the heresy of the Nicolaitans, which spread as John mentions in his Revelation.⁴⁶⁸ Nicolaus was one of the seven men chosen together with Stephen.⁴⁶⁹ He had a beautiful wife whom he left to marry whomever she liked. The foolish men thought that Nicolaus taught that we should gratify the lusts of the body. Therefore, they committed adultery without shame. However, this heresy was soon obliterated. Nicolaus, however, lived in chastity, and his sons and daughters preserved their virginity. He taught that we should subdue the body and never follow its whims. As to the soul, we should nourish it with the fear of God.⁴⁷⁰

When Vespasian became emperor, he destroyed Jerusalem and massacred the Jews. He ended the kingdom of the Hebrews, which began with the Maccabees, and ended with the Philistines. However, it vanished completely at the hands of the Romans. The Roman Empire alone flourished.

In this period, small kingdoms appeared in remote regions. We have indicated them in the Explanation of Jacob of Edessa. However, the Roman Empire still dominated Gaul, Syria and Egypt. As a sole empire, it had no equal in the entire world. For this reason, historians relied on its establishment in determining the calendar. He, who wishes to know the history of those small kingdoms that appeared in this period, should consult the Explanation (of Jacob of Edessa). He will find how and when they were founded, when they vanished, how many kings they had and who they were.

Vespasian lived thirty years, ten of which were spent as an emperor (A.D. 69-79), and then died. His son Titus, who occupied and destroyed Jerusalem, succeeded him. He ruled in the year 395 of the Greeks (81 A.D.). Actually, Titus ruled between 79 and 81). Two years and ten months after assuming power, the Senate proclaimed him a god.⁴⁷¹ Because he accepted this deification, he died immediately being not even forty-five years old. In the year 397 of the Greeks (86 A.D.), his brother Domitian ruled fifteen years and five months.⁴⁷² He expelled from Rome the magicians and the philosophers, and forbade the planting of vines in the city.

⁴⁶³ Eusebius, *Ecclesiastical History*, Book Three, Chapter 15, 100 of the English translation.

⁴⁶⁴ Philippians 4:3.

⁴⁶⁵ Eusebius, *Ecclesiastical History*, Book Three, Chapter 28, 124 of the English translation.

⁴⁶⁶ Eusebius, *Ecclesiastical History*, Book Three, Chapter 4, 84-85 of the English translation.

⁴⁶⁷ Eusebius, *Ecclesiastical History*, Book Three, Chapter 28, 113-114 of the English translation.

⁴⁶⁸ Revelation 2:6

⁴⁶⁹ Acts 6:3-6.

⁴⁷⁰ Eusebius, *Ecclesiastical History*, Book Three, Chapter 29, 114-115 of the English translation.

⁴⁷¹ Writing about Vespasian and Titus, Suetonius calls them The Deified Vespasian and The Deified Titus. See Suetonius, *The Lives of the Twelve Caesars*, translated by Joseph Gavorse (New York: Random House, The Modern Library, 1931), 321 and 337.

⁴⁷² Domitian ruled between 81 and 96.

BOOK SIX

When Christ's teaching spread with vigor, the philosopher Patrophilus asked his teacher Ursinus, "What is this? The majority of people believe in a crucified man. Even Theodore, the chief philosopher of Athens, Africanus of Alexandria and Martinus of Beirut and many others believe the same. They do not even have any consideration for wealth. They are strong by words and deeds." Ursinus replied, "Don't be surprised if all people will be subject to him (Christ). I believe that the gods and those who worship them will become his disciples. Indeed, his disciples do not allow themselves the practice of repugnant sin. This is a proof that their teaching is better than any other." When Domitian heard this, he marveled and halted the persecution.

Of the heretics who appeared in this period, was Simon the Magician and his disciple Menander the Samaritan who was well versed in magic. Simon claimed that he was the Savior, and thus misled many. He told them that they would never die if they became well versed in magic and would live long. Ebion, and in Hebrew poor, wretched, maintained that Christ was a simple man who was born by the association of man and woman... lacuna of two lines...

In this period, Vespasian ordered that those of David's race should be killed wherever they were found.⁴⁷³ Many Christians were also martyred for the sake of Christ, because all believers in Christ were considered of David's race.

In this period, Vespasian built the Capitol and erected the Light House in Alexandria, 125 foot tall.

A revolt took place in Alexandria.

In this time, plague swept Rome and thousands of people perished.

In this time before his death, Vespasian repatriated the Jews who were in exile.

In this time, the mountain (Lesebios) in the region of Rome erupted, and fire gushed out of it, which burned down the towns and regions in their neighborhood.

When Titus was proclaimed a god in Rome, a strong fire broke out in the city. When Domitian assumed power, he ordered that no man should be castrated.⁴⁷⁴ However, he killed many people of noble origin and banished others.⁴⁷⁵

In this time, three virgin servants of the goddess Vesta were caught in adultery. They were divested of the priesthood and delivered to death.⁴⁷⁶ In this time, Nasamonies and Daces were annihilated because of their war against the Romans.

Domitian built a temple without wood. He changed the name of the month of September into Germanicus, and the name of October into Domitianus.⁴⁷⁷

Cornelia, the chief priestess of the goddess Vesta, was accused of corruption and was buried alive.⁴⁷⁸

In this time, Domitian was proclaimed an emperor in Dacia and Germania.

In this year, Flavius Josephus finished his book *Antiquities* in twenty books.

In this time, the philosophers Apollonius of Tayne and Euphrates flourished. Apollonius performed works of magic influenced by demons in the name of the son of Mary. For this, some call him Phlanius.

In this time, Abgar the king of Edessa built a sepulcher.

In this time, many divine miracles appeared in Rome and everywhere else.

Emperor Domitian was killed in his palace.⁴⁷⁹

Here ends the era of Vespasian and his two sons Titus and Domitian. He who reads let him pray for me.

⁴⁷³ Eusebius, *Ecclesiastical History*, Book Three, Chapter 12, 99 of the English translation.

⁴⁷⁴ Suetonius, *The Lives of The Twelve Caesars*, translated by Joseph Gavorse, 349.

⁴⁷⁵ Suetonius, *Ibid*, 351-353.

⁴⁷⁶ Suetonius, *Ibid*. 350.

⁴⁷⁷ According to Suetonius, Domitian changed the names of these months "because in the former he had come to the throne and was born in the latter." See Suetonius, *Ibid*. 355.

⁴⁷⁸ Suetonius, *Ibid*, 350.

⁴⁷⁹ Domitian was slain in his bedroom. See Suetonius, *Ibid*. 358.

Chapter Four: On the time of Trajan and his sons Hadrian and Antoninus

In the year 413, Nerva (96-98) ruled one year in Rome. All the people also proclaimed him a god. Because of this, he was afflicted by a malady that spread throughout his body. He died in the garden of Sallust.

In the year 414, Trajan ruled 19 years and 6 months. The Senate decided to divest Domitian of the honor of royalty after his death because of his multiple crimes.⁴⁸⁰

Trajan stirred up persecution against the Christians. Among the victims were Simon Cleophas, bishop of Jerusalem and Ignatius of Antioch. In addition, Plinius Secundus, (Pliny) the Eparch, killed many Christians. While a great number of Christians were condemned to death, others were removed from their positions. When he saw how many the believers were, he became troubled and did not know what to do. He (Pliny) wrote to Trajan saying, "I found no offence by the Christians except that they do not sacrifice to the gods. They pray when they rise in the morning. They worship Christ as God. They abhor adultery, murder and every disgraceful act." When Trajan learned of these things, he issued a decree not to punish the Christian sect, except those already condemned." Tertullian discusses these things.⁴⁸¹

At the end of Trajan's rule, the Jews revolted in Egypt and set up a king called Lukuas who led them to Judea. Trajan sent Lysias who killed myriads of them and was appointed a governor of Judea.⁴⁸²

Trajan lived 66 years, 19 of which as emperor, and then died.

In the year 433, which is the year 436 of the Greeks, Hadrian ruled.⁴⁸³

The sovereignty of Edessa came to an end. The Romans set up governors there as in every other place.

In the fifth year of Hadrian, the River Cephisus inundated Elusinia, which prompted Hadrian to build a bridge over it. He wintered in Athens. In this same period, he established libraries furnished with the books of law by Solon and Dracon. Since then, science developed in Athens.

In the eighth year of Hadrian, the Jews revolted again in Jerusalem. They were deceived by a man nicknamed Bar Kowkba. He claimed that he had come down from heaven like a *kowkab* (star) to deliver them, and many followed him. He imprisoned and killed his opponents. When the emperor learned of him, he sent an army that killed the Jews and destroyed Jerusalem. On its ruins, they built a city called Elia in honor of the Emperor Aelius Adrian (Hadrian). They settled strangers in it. Hadrian cut off the ears of the Jews and made a law forbidding them to behold that country (about Jerusalem) even at a distance.⁴⁸⁴

The period from Vespasian to the total destruction (of Jerusalem) is 62 years, and from the Resurrection of our Lord, 102 years.

Hadrian accepted the apologetic message the philosophers presented about the Christian doctrine. Serenius, the prefect, also sent him messages about the Christians saying, "It is not fair to kill the Christians just for their name without charge or trial." Accordingly, the emperor addressed a letter to Minucius Fundanus, proconsul of Asia, instructing him not to kill the Christians without a charge or trial in conformity with the letter. Until now, Christian kings remember the order of Hadrian not to persecute the Christians.⁴⁸⁵

Hadrian died in Biena (Vienna) from dropsy having ruled 21 years.

⁴⁸⁰ Eusebius, *Ecclesiastical History*, Book Three, Chapter 20, 103 of the English translation.

⁴⁸¹ Eusebius, *Ecclesiastical History*, Book Three, Chapter 33, 119-120 of the English translation. Cf. Bernard F. Henderson, *Five Roman Emperors* (Barnes and Noble, 1927, repr. 1969), 42-43.

⁴⁸² There were several rebellions of the Jews in this period. One of them was the rebellion of the Jews of Cyrenaica led by Andreas Lukulus which was savagely crushed. Another rebellion of the Jews in Judea itself was harshly suppressed by the cavalry commander Lusius Qunitus, a Mauretanian. See Michael Grant, *The Roman Emperors* (New York: Charles Scribner's Sons, 1985), 73.

⁴⁸³ Hadrian was emperor from 117 to 138.

⁴⁸⁴ Eusebius, *Ecclesiastical History*, Book Four, Chapter 6, 131-132, of the English translation. Eusebius does not say that Hadrian cut off the ears of the Jews. In Book Four, Chapter 8, 135 of the English translation, Eusebius produces a passage of Justin Martyr's apology for the Christians to Antoninus Pius saying that, "Barchochebas, the leader of the Jewish revolt, commanded the Christians alone to be led to severe and dreadful tortures, unless they would deny and blaspheme Jesus Christ."

⁴⁸⁵ Eusebius, *Ecclesiastical History*, Book Four, Chapter 8, 136-137 of the English translation.; *The Chronography of George Synkellos*, 503, where the name of Fundanus appears as Funanus.

In his time, the First Council met in Nicaea attended by 43 bishops. They condemned Sabellius who blasphemed, saying that the Father, the Son and the Holy Spirit are one *qnumo* (Syriac, person, substance, essence) known in three. In addition, they condemned Valentinus who said that, "The Lord brought down a body for himself from heaven." Hegesippus wrote with accuracy about this heresy. By the power of the true teaching of the disciples, he exposed the foolish and corrupt teachings of these miscreants.⁴⁸⁶

Some relate that the Apostle John remained in exile at the island of Patmos until the time of Nero. He was then released and, with other persecuted men, returned to Ephesus. He was martyred in the time of Trajan. Among his disciples were Papias of Hierapolis and Polycarp of Smyrna.

Evaristus became the fourth bishop of Rome for 10 years. Cedron became the third bishop of the Church of Alexandria for 11 years. The Apostle Andrew was the first bishop of Byzantium, Stycius the second bishop, Onesimus the third bishop for 24 years, Polycarp was fourth bishop for 14 years, Polytorus was a fifth bishop for 15 years and Cedekion was the sixth bishop for 8 years.

In the fifth year of Trajan, Diogene was made a bishop for 8 years.

In the seventh year of Trajan, John (the Apostle) died and was buried in Ephesus. He was succeeded by Timothy. John lived 74 years after the Resurrection of our Lord. Of his disciples ...lacuna... on the way he sent every believer ...lacuna... who met him in the cities of Syria ...lacuna... he sent them supplied with letters ...lacuna... and he wrote to Rome before he arrived ...lacuna... he said that he expected to become a food for animals. He implored them not to dissuade him from winning the crown of martyrdom. He said, "I welcome the animals which are ready to devour me." He rejoined, "I am God's grain to be ground by the teeth of animals in order to become pure bread on the heavenly table." He is the one who saw the angels sing in two choirs and instructed the church to do the same.⁴⁸⁷

In Edessa, after Addai the evangelist, Aggai became bishop. He was succeeded by Phalut, who received (the ordination) from Aggai. Phalut was succeeded by Bar Smayya, who converted the priest Sharbil, who, together with the virgin Euphemia, was martyred in Chalcedon in the time of Trajan.

In his fifteenth year, Trajan ordered that all foreigners be expelled from Rome because they had become a burden for the city. The foreigners requested permission to take with them the bones of Sts. Peter and Paul, because they were foreigners too. Trajan allowed them their request. As they were about to take the bones, the whole city trembled and was encompassed in dense darkness and fog, and Trajan let the foreigners return to the city.

In Alexandria, the fourth bishop was Primus for 11 years.

In Rome, the sixth bishop was Xystus for 11 years. He is the one who laid down these chapters. The seventh bishop was Telesphorus for 11 years.⁴⁸⁸

In this period, Drosis, daughter of Emperor Trajan, was martyred with many others.

In the Church of Alexandria, Justus was the fifth bishop for 11 years.

In Antioch, Cornelius who succeeded Ignatius was the fourth bishop.

In Ephesus, Timothy was succeeded by Onesimus and Gaius, another Gaius, Philologos and Lucius. In addition, Apollonius and Possidius the teachers became bishops.

In this time, the Christian philosophers Quadratus, a disciple of the Apostles, and Aristide submitted an apology about the faith to the Emperor Hadrian. It was accepted and the emperor halted the persecution.⁴⁸⁹

In this time (Saint Sophie) was martyred with her three daughters.⁴⁹⁰

⁴⁸⁶ Eusebius, *Ecclesiastical History*, Book Seven, Chapter 6, 274 of the English translation; Adolph Harnack *History of Dogma*, translated by Neil Buchanan, II (New York: Dover Publication, Inc., nd.): 81-101 and J. N. D. Kelly, *Early Christian Doctrines*, revised ed. (Harper and Row, Publishers, 1978), 121-123; Henry Bettenson, *Documents of the Christian Church*, second ed. (London: Oxford University Press, 1963), 54-55.

⁴⁸⁷ See *The Chronography of George Synkellos*, 501.

⁴⁸⁸ Eusebius, *Ecclesiastical History*, Book Four, Chapter 2, 129 of the English translation.

⁴⁸⁹ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 6, 129-130 of the English translation.

⁴⁹⁰ See J. B. Chabot, *Chronique de Michel le Syrien*, I, 176 of the French translation.

In this time, Jerusalem was destroyed and Aelia was built. Its first bishop from the gentiles was Marcus (Mark). He is sixteenth in the succession of bishops.⁴⁹¹

In this time flourished Hegesippus, a Jew who believed in our Lord. In his five books, he expounded the deeds and apocalypses of heretics. He wrote that Antonius (Pius), a slave of Emperor Hadrian, made for himself an idol. People worshiped it while knowing who he was and where he was from.⁴⁹² He also wrote about how he found the Lord and rejected the teaching of heathens.⁴⁹³

In Alexandria, the sixth bishop was Ammonius for 13 years.

The life of Telesphorus of Rome ended with martyrdom after serving 11 years as a bishop. In Rome, Hyginus was the eighth bishop for four years. He was succeeded by Pius for 15 years.

In Antioch, Orus was the fifth bishop for 16 years.

In Alexandria, the seventh bishop was Marcianus for 10 years.

In Byzantium, Athenodorus was bishop for 13 years. He was succeeded by Euzoius for 5 years. In Jerusalem, after Marcus the gentile, Cassianus was the seventeenth bishop for 3 years. His successors were Poplius the eighteenth bishop for 4 years, Maximus the nineteenth bishop for 5 years, Julius the twentieth bishop for 5 years, Gaius the twenty-first bishop for 2 years, Symmachus the twenty-second bishop for 4 years, Gaius II the twenty-third bishop for 8 years, Julius the twenty-fourth bishop for 17 years and Capition the twenty-fifth bishop for 15 years.

In Alexandria, Celadion was the eighth bishop for 14 years.

In the Church of Rome, Anicetus was the tenth bishop for 17 years. In his time, Polycarp came to Rome and brought back many heretics to the orthodox faith. About Polycarp, Irenaeus says that he was converted by the Apostles and received the laying on of hands as the bishop of Smyrna in Asia. Irenaeus saw him when he was a child. Polycarp lived too long. *Here ends this Chapter.*

In this period flourished the philosophers Favorinus and Polemon the rhetorician. In addition, the philosophers Arrianus of Nicomedia, Maximus of Tyre, Apollinorius the Stoic of Chalcede, and Basilides of Scythopolis flourished. All of these were celebrated philosophers who taught the Caesar Verisimus.

In this period flourished Justus the Jewish chronicler. In the same period too, those whom Domitian had persecuted returned, and their possessions were given back to them. Along with them, the Apostle John returned from exile.⁴⁹⁴

In this period, Trajan subjugated the Dacians and the Scythians. In Rome, the Golden Mansion was destroyed by fire. Trajan made Dacia a province.⁴⁹⁵

A terrible earthquake took place destroying many cities. In Asia, the four cities of Elea, Myrina, Pytane and Cume were destroyed. In Greece, the two cities of Opyntium and Myrion were destroyed, and three cities of Galatia were destroyed.

The Pantheon of the temple of gods was destroyed by lightning.

In the same period, an earthquake, not so strong, took place in Antioch and devastated the city.

In this period, Saturninus appeared in Antioch after Meander. He claimed that seven angels created the world. God said to them, "Let us create man in our own image, in our likeness." They are the ones who instituted the law. Saturninus further taught that marriage was a work of the devil, and since the devils help the wicked, Christ came to help what is good.⁴⁹⁶

In Alexandria, Basilides proclaimed the heresy of Serpent Worshipers who were known as Gnostics. He said that the year consisted of 365 days. He also advocated immoral acts.⁴⁹⁷ ...lacuna...

⁴⁹¹ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 6, 130 of the English translation.

⁴⁹² See Eusebius, *Ecclesiastical History*, Book Four, Chapter 8, 135 of the English translation.

⁴⁹³ The reference here is to Justin Martyr's apology to Antoninus Pius and his disenchantment with Greek philosophers and his admiration of Christian teaching. Eusebius, *Ibid.*

⁴⁹⁴ See Eusebius, *Ecclesiastical History*, Book Three, Chapter 20, 103 of the English translation.

⁴⁹⁵ Trajan annexed Dacia in A.D.106. See Bernard W. Henderson, *Five Roman Emperors* (New York, Barnes and Noble, 1927, repr. 1969), entire Chapter XI, entitled The Conquest and the Annexation of Dacia, 273-307.

⁴⁹⁶ Cf. Eusebius, *Ecclesiastical History*, Book Four, Chapter 7, 132-133 of the English translation.

⁴⁹⁷ Eusebius, *Ibid.*

In this period the Jews ...lacuna... against the Greeks who were there ...lacuna... and Beth Nahrin (Mesopotamia) rebelled ...lacuna...⁴⁹⁸

The Senate proclaimed Trajan a god.

Upon assuming power, Trajan abolished liability for debts, remitted many tributes to many peoples, and burned the documents on which the debts of the cities were recorded.⁴⁹⁹

In this period flourished the philosopher Secundus the Silent, who astonished Hadrian, and he tried to break his silence. However, he resisted until death.

In this period flourished the philosophers Plutarch, Cheroneus, Sextus Agathobolus and Cenomaus. In this same period, the Stoic philosopher Euhrates passed away.

In this period, an earthquake took place and completely destroyed Nicomedia and most of Nicaea and its ancient buildings. Hadrian offered compensation to these cities and rebuilt them.

In this period, a Jew named Bar Kowkba rebelled and forced the people to follow him and fight the Romans. He killed many Christians.

In this period too, Antonius, son of Qetis died in Egypt. Because he was handsome, he was celebrated as a god.

A strange phenomenon appeared to Menander, the disciple of Simon, in the form of a two-headed serpent representing the heretics Saturninus of Antioch and Basilides of Alexandria. Saturninus, like Basilides, spoke falsehood about matters that have no truth. Basilides spread a heresy in Egypt and wrote twenty-four books against the Gospel. Therefore, the prophets (teachers) called him Barcaba and Barcoph. Others called him barbaric names, which do not provoke astonishment. He allowed the eating of sacrifices offered to the idols and apostasy to heathenism in time of persecution. He ordered his followers to remain silent for five years like the Pythagorians.⁵⁰⁰

In this period appeared Carpocrates, chief of the Gnostics, who followed in the footsteps of Simon the magician. They praised the recovery (of diseases) they received from demons. They rejoiced in abominable and obscene things.⁵⁰¹

In this period, the abuses of false prophets unleashed against the Christians intensified. They accused them of having relations with their mothers and sisters. Soon, however, their falsehood was exposed and the truth became evident.⁵⁰²

In this period, Mesonides of Crete, the poet and composer of the melodies of the kithara (cithara, zither), and the Platonic philosopher Taurus of Beirut⁵⁰³ became noteworthy.

The Kalbite (Cynic) Criscus (Crescens) of Cyzicus, planned the death of the Christian philosopher Justin, because he rebuked him for his gluttony and hypocrisy.⁵⁰⁴

Chapter Five: On the period of the reign of Titus Antoninus and his sons

After the death of Hadrian, the Roman Empire was ruled by Titus Antoninus, surnamed Pius.⁵⁰⁵ He was also called Justus. He began his reign in the year 450 of the Greeks (A.D. 129). He and his sons, (Marcus) Aurelius and Lucius (Verus), ruled for twenty-two years and three months.⁵⁰⁶ In his time,

⁴⁹⁸ These lacunas were filled by Bar Hebraeus' *Chronography*, translated into English by Ernest A. Wallis Budge, I (Oxford University Press, 1932): 52. I refrained from doing the same.

⁴⁹⁹ Bar Hebraeus, *Ibid.* 52-53.

⁵⁰⁰ Eusebius, *Ecclesiastical History*, Book Three, Chapter 7, 132-134 of the English translation.

⁵⁰¹ Eusebius, *Ecclesiastical History*, Book Three, Chapter 7, 133 of the English translation.

⁵⁰² Eusebius, *Ecclesiastical History*, Book Four, Chapter 7, 134 of the English translation.

⁵⁰³ *The Chronography of George Synkellos*, 506.

⁵⁰⁴ Eusebius, *Ecclesiastical History*, Book Four, Chapter 14, 150-152 of the English translation and *The Chronography of George Synkellos*, *Ibid.* 506.

⁵⁰⁵ He ruled between 138 and 161. The title Pius was conferred upon him by the Roman Senate for his religious and patriotic sense of duty.

⁵⁰⁶ Antoninus Pius adopted Marcus Aurelius and Lucius Verus who both succeeded him. Marcus Aurelius ruled from 161 to 180, and Lucius Verus from 161 to 169.

Antoninus was called Father of the Country.

In Antoninus' time, Justus (Justin) of Neapolis⁵⁰⁷ near Jerusalem, went to Rome and presented an apology for the Christians. The emperor accepted the philosopher's apology and wrote to Asia instructing them not to persecute the Christians. As a result, peace prevailed.

In this time, the heretics Marcion and Cedron proclaimed that they were eternal and denied the resurrection. Cedron, who is Marcion (this is apparently an error, for Cedron was not Marcion but preceded him), journeyed to Rome in the time of Hyginus, the ninth bishop. He taught that the God who is known in the law (of Moses) and the prophets is not the Father of Jesus, for this God is known (revealed), but that God is unknown. This God is just, the other is good. Cedron and Marcion were immersed in magic. They baptized their followers with water saying, "In the name of the Father of all, the incomprehensible. In the name of that one who descended upon Jesus." They further mentioned Hebrew names in order to provoke the wonderment of those who would accept their mysteries.⁵⁰⁸

The Story of Marcion

Marcion was the son of a bishop of Pontus. His father expelled him because he violated a virgin and fled to Rome. From there, he removed to Asia and became an adherent of Aristinus, bishop of one of the cities, who ordained him a priest. When Aristinus was dying, Marcion was not present (at his deathbed). Therefore, Aristinus called Saturnilus and said, "I will keep with you the trust of the priesthood until Marcion should be present. Place over his head what you will receive from me, and he will become your principal head because he is a priest and older than you." Shortly afterwards, Aristinus died. When Marcion came back, Saturnilus informed him of what happened, and Marcion said, "I am an old man and have preached and baptized people, how should I lower my head before you, only a child?" Saturnilus replied, "You are not lowering your head before me but before the Lord of the priesthood, the ancient of days." Marcion did not obey. Saturnilus said to him, "I will never abandon what you have rejected."

Marcion went back to his rounds preaching his corrupt teaching, which is alien to the true teaching of the apostles. He denied the resurrection and the judgment. Formerly, his name was Barcion, meaning a "barking dog" But his disciples called him Marcion as a matter of deference. He taught that there were three eternal persons, the Good, the Just, and in between, the Matter, which symbolizes evil in the earth. He further taught that when the creator wanted to overcome evil, he created everything from matter. From the immaculate elements, he created the sun, the four elements and Paradise. He took mud from Paradise, made man, and instilled in him a soul from his proper nature. From sediment, he made Sheol, Tartatus, and all evil things. This wretch (Marcion) used to insult the Creator and the Prophets. He only accepted the Gospel of Luke. He also said that the Good One instituted the New Testament and the Just, the Old Testament. He claimed that Christ took body and suffered, while in fact, he did not suffer. In the year 446 of the Greeks/135 A.D., Marcion was anathematized.⁵⁰⁹

In this time flourished the church historian Hegesippus, and Justus (Justin) and his disciple Tatian.⁵¹⁰ Tatian was orthodox when he was a disciple of Justus (Justin). However, after the martyrdom of his master, he deviated and followed the error of Saturninus and Marcion. Like Valentinius, he became a Phantasiast who believed in invisible worlds. He considered marriage an adultery and defilement. He compiled the four

⁵⁰⁷ Present day Nabulus.

⁵⁰⁸ Eusebius, *Ecclesiastical History*, Book Four, Chapter 11, 137-138 of the English translation. On p. 139, Eusebius gives an account of Justin about the same heresy of Cedron and Marcion.

⁵⁰⁹ There is no indication where Michael Rabo derived his information about Marcion and the Marconites. He may have used with great liberty the discourses of St. Ephraim (d. 373) against Marcion. Even if he derived his information from another source, it is not certain whether he produced the exact ideas of Marcion, be they theological or philosophical. For a thorough and illuminating account of the system of Marcion, see F. C. Burkitt, Introductory Essay in *S. Ephraim's Prose Refutations of Mani, Marcion, and Bardaisan*, translated from the Syriac by C. W. Mitchell, Vol. II (London, William Norgate, 1921), cxvii-cxxii, and Rev. Henry Wright Phillott, "Marcian," in *A Dictionary of Christian Biography*, Vol. III (London: John Murray, 1882), 816-824. On p. 818, the author mentions what St. Ephraim says about Marcian.

⁵¹⁰ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 8, 135-136 of the English translation. The name Justus should be Justin.

BOOK SIX

Gospels into one called *Diatessaron* (the mixed Gospels). He became the advocate of the heresy of the Encratites. He composed verses showing that Christ came from the seed of David, and twisted the words of the Apostles to prove his own words.⁵¹¹

In this period, the philosopher Pregrenius kindled a fire in an assembly and burned himself.

In this period too, a deadly plague broke out and reached as far as Rome.

In this period, a false prophecy appeared among the Cataphrygians.

By the power of our Lord Jesus (this account) is finished.

About this time, Marcion approached Polycarp and said to him, "Acknowledge me." Polycarp answered, "I acknowledge that you are the first born of Satan."⁵¹² This is how the holy apostles and their disciples were so cautious not to communicate even one word with those who distort the truth.

When persecution broke out in the time of King (Emperor) Antoninus, the blessed Polycarp never ceased praying for the peace of the church. Three days before his martyrdom, as he was praying, he saw a vision that fire suddenly kindled in his bed and consumed it. When he woke up, he interpreted the vision saying, "I will by fire leave this world for the sake of Christ." When the persecutors chased after him, and caught up with him, he spoke to them kindly. He prepared food for them and asked their permission to let him pray, and he remembered them in his prayer. Some of them said to themselves, "How righteous and God-fearing is this man who is about to be killed?" They brought him to the city. A great altercation took place in the palace because of him. While he was about to enter the palace, a voice came down from heaven saying, "Be courageous, Polycarp!" The judge said to him, "I ask you to revile Christ." Saint Polycarp said, "For sixty-eight years I have been worshipping him and no harm came to me. How can I revile my king?" The judge said to him, "Swear by the genius of Caesar." Polycarp replied, "You must be joking, or pretending that you don't know who I am. Hear this. I am Christian. If you wish to know what the doctrine of Christ is, grant me one day's opportunity and listen to me." The proconsul said, "Convince the people." The saint said, "I address my speech to you. God commanded us to obey and honor the leaders. They do not need an apology addressed to them." The judge said, "I will throw you to the beasts." The saint said, "Call them. We will never alter the understanding of repentance from good to evil." Immediately, they lit a fire and tied his hands to his back. As he entered the fire, the flames turned into something like a ship's sail filled with air surrounding the saint. When the persecutors saw that the fire did not harm him, the commander ordered an executioner to cut off his head with the sword, and he did. However, plenty of blood poured out of it and extinguished the fire. After he died, they burned the body in the fire to prevent the faithful from gathering his bones. Whatever was left of his remains, the faithful collected and took with them.⁵¹³

After Justin the philosopher addressed a second apology to the emperor about our teachings, and penned many writings including a commentary on the Old Testament, he received the crown of martyrdom.

In Rome, Soter became the eleventh bishop for 8 years.

In this time, the persecution of the Christians continued until the time of Marcus (Aurelius), brother of Antoninus who fought against the Alemanes (Germans) and the Sarmatians. His army almost perished from thirst as it camped in a waterless place. The Christian soldiers prayed to God for rain; immediately it began to rain and the army was saved. When the heathens saw this, they joined the Christians and confessed Christ. For seven days, they walked through the wilderness without water. However, whenever they reached a place without water, they prayed and rain began to fall on the camp. When the army commander witnessed this miracle, he wrote to the emperor and the emperor stopped the persecution of the Christians.⁵¹⁴

⁵¹¹ Eusebius, *Ecclesiastical History*, Book Four, Chapter 14, 142 of the English translation.

⁵¹² Eusebius, *Ecclesiastical History*, Book Four, Chapter 29, 162-164 of the English translation.

⁵¹³ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 15, 143-148 of the English translation.

⁵¹⁴ See Eusebius, *Ecclesiastical History*, Book Five, Chapter 5, 184-185 of the English translation.

In this time, Theophilus became the sixth bishop of Antioch. He penned several writings about the orthodox faith. After serving for 15 years, he was transferred to the eternal life. Maximus succeeded him for 8 years.

Chapter Six: Concerning the reign of Marcus, Antoninus and Lucius

In the year 477/A.D. 166, Marcus Aurelius began to reign as the seventeenth emperor of the Romans.⁵¹⁵ He and his (adopted) sons Antoninus Verus and Lucius ruled 19 years and 1 month. At the beginning of their reign, Vologeses, king of Parthia, marched against Roman territory and destroyed many villages. Antoninus (Verus) and his brother Lucius went and subjugated the Parthians to the Romans. As a result, Lucius triumphed and gained the title of Caesar. He held the government together with his brother Antoninus.

When Lucius was offering sacrifices in Athens, there appeared to him a fire from heaven moving from west to east. War began between the Romans, the Germans, and the Quadi, and between the Sarmatians and the Dacians. For his triumph, Lucius was proclaimed an *Autocrat*.⁵¹⁶

Lucius ruled nine years and then died.⁵¹⁷ Antoninus made his son, Commodus, a joint emperor who accompanied him in his campaigns against the invaders. The Roman Empire was constantly engaged in war. Antoninus fell ill (in Pannonia,⁵¹⁸ where he died. His son Commodus ruled 13 years (from 180 to 192). He was strangled and died in the house of Vestilianus.⁵¹⁹

In this period flourished the Cilician poet Oppianus who wrote about the fishing trade and Atticus the Platonist.

In this period, the emperor distributed presents and established many spectacles. He remitted the debts incurred by the emperor's treasury and burned the debt documents in the streets of Rome. He revised the laws and ordinances and kept what was appropriate of them.

In this time was also known a man named Severus. He supported the heretics Valentinus and Marcion. His adherents were called Severians. They accept the law (of Moses) and the Prophets.

In the year 475 (A.D. 162), the year 15 of Sahroq, during the reign of the son of Narses king of Persia, Nuhama and his wife Nahshiram fled to Edessa called Orhoi. While crossing the river near the city, Nahshiram gave birth to a son, and they called him Bar (son of) Daysan, after the river. From Edessa, they went to Hierapolis (Mabug, Manbij) and lived in the house of Anodouz, son of the chief of the city. Anodouz raised Bar Daysan and taught him the heathen songs. When he was twenty-five years old, Anodouz sent him to Edessa to buy some merchandise. While passing by the church that was built by Mor Addai (Thaddeus), Bar Daysan heard Hystasep sermonize from the Scriptures. Hystasep was the successor of Yazni in the episcopate of Edessa. He was very impressed by his words and he became attracted to Christianity. When he revealed to the bishop his yearning for Christianity, the bishop accepted him, baptized him, instructed him and ordained him a deacon.

Bar Daysan wrote several treatises against heretics. Soon, however, he became inclined toward the teaching of Valentinus. He believed in three natures and four substances: Mind, Force, Judgment and Conscience. He also believed in four forces: Fire, Water, Light and Wind.⁵²⁰ From them were generated

⁵¹⁵ Marcus Aurelius was emperor from 161 to 180.

⁵¹⁶ Michael Grant, *The Roman Emperors*, 94.

⁵¹⁷ Lucius died in 169 from apopleptic fit. See Michael Grant, *Ibid.* 94.

⁵¹⁸ A region today partly in Hungary and partly in Yugoslavia.

⁵¹⁹ According to John Malalas, Commodus died from a sudden hemorrhage in the house of his relative Faustinus. See *The Chronicle of John Malalas*, translated by Elisabeth Jeffreys, Michael Jeffreys and Roger Scott (Melbourne, 1986), 154, and *Chronicle of John Malalas Books VIII-XVIII*, Translated from the Church Slavonic by Matthew Spinka (The University of Chicago Press: Chicago, Illinois, 1940), 72, but does not mention Faustinus. After him, Pertinax ruled six months (January-March 193) and was then assassinated. For a description of Pertinax, see the *Historia Augusta* quoted in Michael Grant, *The Roman Emperors*, 104-105.

⁵²⁰ See *St. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan*, translated from the Syriac by C. W. Mitchell and completed by A. A. Bevan and F. C. Burkitt, 11 (London: Williams and Norgate, 1921), 72-74. For a thorough analysis of Bar Daysan's system, see in this same Vol. F. C. Burkitt, Introductory Essay, cxxii-cxxxi.

other substances estimated to be 360 in number. Bar Daysan maintained, that the one who spoke to Moses and the prophets was the chief angel, and not God, and that the Lord took an angelic body. He also maintained that the Virgin was endowed with a luminous soul and assumed a form of a body, that the dominions (angels) created man and provided the superior creatures (angels) with a soul and the lower or inferior ones with a body. The dominions gave the sun a brain, they gave Jupiter bones, they gave Mercury sinews, they gave Mars blood, they gave Venus flesh and they gave moon ...lacuna... As the moon takes off its rays every thirty days and enters unto the sun, thus, the Mother of Life takes off her clothes and enters the chamber of the Father of Life once every two days. He cohabits with her and she gives birth to 84 sons every year. All of these are the gods of Bar Daysan.

Bar Daysan further maintained that Christ, son of God, was born in Babylon. In the hour of Mars he was crucified, in the hour of Mercury, he was buried and in the time of Jupiter, he rose from the dead. He denied the resurrection from the dead. He claimed that dreams are true. He sanctioned sexuality saying, "Cohabitation with women is a better means of purity." When one of his disciples seduced a virgin, he would say, "She has completely purified him." Bar Daysan had sons Abgaron, Hasdo and Harmonius, who followed his teaching. Bishop Aggai, successor of Hystasep, advised him to come to the truth, but Bar Daysan did not obey. Therefore, he condemned him. Bar Daysan lived sixty-eight years and died in the year 533 of the Greeks/222 A.D. May his memory be accursed forever. Amen.⁵²¹

In this time, an earthquake destroyed Smyrna in Asia. Therefore, it was exempted from taxes for ten years in order to be rebuilt.

In this time, the temple of Serapis in Alexandria was burned down.

The Senate conferred the title Augustus upon Commodus. He removed the image of Collooses and set his own image instead. He massacred many prominent men, and made many grants to spectacles.⁵²²

In this time, thunder hit the Capitol causing great fire that consumed the library and other places. In Rome, the Palatine, the special place of Virgins, was destroyed.

In this period flourished Priscilla and Maximilia the false prophetesses.

In this period, dysentery, which is a kind of strange pernicious malady, spread.

In this period flourished the poets Apialus and Lycus who wrote about water contents.

In this period appeared in Phrygia in Asia a kind of poisonous and deadly reptile, of which I mean Montanus, who claimed to be the Paraclete. Of his supporters were Priscilla and Maximilia. They spoke these things whenever they were motivated by evil spirits inside them.⁵²³

In his Fifth Book, Eusebius says, "Learning grows with man beginning from childhood and unites firmly with his soul."⁵²⁴

In this period, Papias was martyred in Gaul. In addition, the struggle of a great number of noble and triumphant martyrs was recorded.

In Alexandria, Agrippinus became the twenty-ninth bishop for 12 years.

In this period, Melito of Asia, bishop of the Sardisians (the church of Sardis), addressed a discourse to the Roman Emperor Antoninus.⁵²⁵

⁵²¹ For more on Bar Daysan, see Eusebius, *Ecclesiastical History*, Book Four, Chapter 30, 167 of the English translation; and the most informative article by Rev. Fenton John Anthony Hort, "Bardaisan," in *A Dictionary of Christian Biography, Literature, Sects and Doctrines*, edited by William Smith and Henry Wace, 1 (Boston: Little Brown & Company, 1877), 250-260, and Rev. William Cureton, *Spielegium Syriacum* (London: Rivington Waterloo Place, 1855), i-vi of the Preface and 1-34 which contains an English translation of Bar Daysan's *Book of the Laws of Countries*. On page 40, one finds Bar Daysan's idea of the celestial bodies, and that according to his calculations; this world will stand only six thousand years.

⁵²² There were several conspiracies and coups against Commodus to capture his throne. He, being a megalomaniac, preferred to be called Hercules son of Jupiter rather than Commodus. See Michael Grant, *The Roman Emperors*, 96-98.

⁵²³ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 27, 165 of the English translation, and Book Five, Chapter 16, 195-199 of the English translation; J. N. D. Kelly, *Early Christian Doctrines*, 59-63, 199-200 and 427, and Henry Bettenson, *Documents of the Christian Church* (Oxford University Press, 1963, repr. 1981), 77-79.

⁵²⁴ The author here paraphrases the words of Irenaeus addressed to the schismatic Flornius. He says, "As the studies of our youth growing with our minds, unite with it so firmly, etc. See Eusebius, *Ecclesiastical History*, Book Five, Chapter 20, 204 of the English translation.

In this period were martyred a group of skillful writers, first of whom were Pontus, bishop of Crete; Hegesippus; Philip; Apollinarus, bishop of Hierapolis; Galatia; Irenaeus; and Dionysius, bishop of Corinth. Dionysius had a letter addressed to Poblus, his successor as bishop of Lacaedemonia and Athens, who was martyred during the persecution, which caused the Athenians to slacken. He was succeeded by Quadratus who addressed letters to Nicomedia concerning Marcion, and letters addressed to Crete and Pontus. He also addressed a letter to Soter, bishop of Rome informing him that the heretics had corrupted his letters.⁵²⁶

Polycarp was 120 years old when he was martyred. He spent 86 years in serving the episcopate, 74 years after the death of his master John, and 12 years in the company of his master.⁵²⁷

Justin composed writings as mentioned earlier, but we did not find any of them. They were quoted by Irenaeus, 4th bishop of Lyon and by Eusebius.⁵²⁸

In this period, Phothius (Pothinus), bishop of Lyons, was martyred being 90 years old.⁵²⁹ He was succeeded by Irenaeus, the disciple of Polycarp. Irenaeus had many treatises that pointed to the apostolic talents of many (men). He accepted the Book of Revelation of John and the Shepherd of Hermas. He said that Theodotus, bishop of Pontus, and Aphola of Ephesus were profligate Jews, and they were the cause of the perversion of the Ebionites.⁵³⁰

In Edessa, Neron succeeded Bar Smayya, who converted the heathen priest Sharbil.⁵³¹ He was succeeded by Tiridate, who was succeeded by Bouzni, who was succeeded by Shaloula, who was succeeded by 'Abda, who was succeeded by another 'Abda, who was succeeded by Yazni, who was succeeded by Hystasep who was succeeded by Aqqi (Aggai), in whose time the heresy of Bar Daysan appeared and Aqqi condemned him.

In the Church of Jerusalem, the twenty-sixth bishop was Maximinus, the twenty-seventh bishop was Antoninus, the twenty-eighth bishop was Valens, the twenty-ninth bishop was Dolichianus, the thirtieth bishop was Narcissus, the thirty-first bishop was Dius, the thirty-second bishop was Germanion, the thirty-third bishop was Gourianos (Gordius) and the thirty-fourth bishop was Narcissus II. All of them were bishops of Jerusalem. We have not found duration of the years in which they served.

In Alexandria, Julianus was the tenth bishop for eleven years, and Demetrius the eleventh bishop for 23 years.

In the Church of Antioch, Maximinus was the seventh bishop who was succeeded by Serapion for 21 year.

In the Church of Rome, Elutherus was the twelfth bishop for 15 years, and Victor the thirteenth bishop 12 years.⁵³²

Photius had passed 90 years of age when he was martyred for the sake of Christ, along with the martyrs of Gaul.

Irenaeus mentions that the Apostle Matthew wrote his Gospel in the Hebrew dialect at the time when Peter and Paul preached in Rome. Mark wrote his Gospel after their martyrdom, as mentioned earlier. Luke wrote his Gospel dictated to him by Paul.⁵³³

⁵²⁵ Eusebius, *Ecclesiastical History*, Book Four, Chapter, 26, 162 of the English translation.

⁵²⁶ See Eusebius, *Ecclesiastical History*, Book Four, Chapter 23, 158-160 of the English translation.

⁵²⁷ On Polycarp, See Eusebius, *Ecclesiastical History*, Book Four, Chapters 14 and 15, 141-150 of the English translation; *The Chronography of George Synkellos*, 507-508 and Rev. George Salmon, "Polycarpus," *A Dictionary of Christian Biography, Literature, Sects and Doctrines*, ed. William Smith and Henry Wace, 1 (London, 1887), 423-431.

⁵²⁸ See Eusebius, *Ecclesiastical History*, pp. 62, 112, 135, 139, 151-153, and 155 of English translation.

⁵²⁹ See Eusebius, *Ecclesiastical History*, Book Five, Chapter 1, 174 of the English translation.

⁵³⁰ Eusebius take this passage from Irenaeus, which evidently Michael Rabo has misquoted. The original passage reads thus, 'But not as some say, that now presume to interpret the Scriptures. 'Behold a young woman shall conceive and bear a son' as Theodotain of Ephesus and Aquila of Pontus, have translated, both of them Jewish proselytes. Whom the Ebionites following, assert that Jesus was begotten of Joseph" See Eusebius, *Ecclesiastical History*, Book Five, Chapter, 18, 189 of the English translation.

⁵³¹ On Bar Smayya and Sharbil, see William Cureton, *Ancient Syriac Documents* (Amsterdam: Oriental Press, 1967), 41-72.

⁵³² Eusebius mentioned some of these bishops and others were not. See the table of names of these bishops appended to Eusebius' *Ecclesiastical History*, 479-480 of the English translation.

In Byzantium, Protonicus was bishop for 18 years.

In Jerusalem, Maximus was bishop 4 years. He was succeeded by Antoninus for 3 years, and then by Valens for 4 years.

Theophile was in Caesarea, Palestine, and Polycarp was in Ephesus.

In Alexandria, the philosopher Pantenus and Clement surnamed *Stromateus* who was a bishop there, excelled in church doctrine.

At this time the question of Easter was raised. In Asia Minor, Easter was observed together with the Jewish Passover, while in Rome, Alexandria and Palestine, it was observed on the Sunday following the Passover in accordance with the apostolic tradition. For this reason, in Jerusalem met its Bishop Narcissus, Theophile, bishop of Caesarea, Cassianus, bishop of Tyre and Cyril bishop of Acre (Akka). They resolved to celebrate the Day of Resurrection after the Jewish Passover and circulated their decision to all the churches. Victor, bishop of Rome, and Irenaeus, bishop of Lyon, approved the resolution based on what they had received from the Apostles Peter and Paul. But Polycarp, bishop of Ephesus, and the bishop of Asia, did not accept the resolution. This prompted Victor to have them imprisoned on the grounds that they had violated the general consensus of the Universal Church. However, when he realized that his action would cause a serious sedition, he had them released. However, they remained holding their tradition until the convention of the Council of Nicaea. *End of the narrative.*

Chapter Seven: On the reign of Severianus, the 17th Emperor of the Romans

In the year 509/A.D. 198 of the Greeks, Severianus ruled 18 years.⁵³⁴ In his first year, a ferocious war waged between the Jews and the Samaritans. In the year 19 of his reign, he stirred up a violent persecution of the Christians all over the Roman Empire. Many were martyred and suffered various kinds of death because they confessed the divinity of Christ. The ferocity of this persecution was intensified until the death of Emperor Severianus.

In his time emerged the Barbarians and the people who inhabited the northwestern region at the foot of the mountain. Severianus marched against them, especially when they antagonized the Romans who were living within their borders. However, he died there among the Barbarians. According to another version, he was killed after having reigned 18 years.

In the year 528 of the Greeks/A.D. 217, Antoninus⁵³⁵ son of Severianus, succeeded him seven years in the second Indiction (cycle). He ordered the repatriation of those who were banished for the faith. One of these was Alexander, bishop of Jerusalem who was sent into exile when Narcissus was still living. After Antoninus ruled seven years, he was killed in Beth Nahrin (Mesopotamia) between Harran and Edessa. He was succeeded by Macrinus (217-218) one year during which the circus of the church of Hephaistos in Rome was burned. The emperor was killed at Chalcedon. He was succeeded by another Antoninus for seven years. He was nicknamed Elgabalus.⁵³⁶ In his time Nicopolis in Palestine, that is to say Emmaus, was built. The chronicler Julius Africanus supervised its building.⁵³⁷

In the year 540 of the Greeks/A.D. 229, ruled Alexander⁵³⁸ son of Mamma (Mamaea), the pious woman who believed in Christ and extended help to the Christians.⁵³⁹ In the third year of his reign, the year 542 of the Greeks/231 A.D., Ardashir son of Pabak ruled the Persians. This was the beginning of the late Persian kingdom called the Sassanian, and it continued for 408 years. Twenty-five kings arose in it successively. It endured until the Arab kingdom emerged and put an end to it.

⁵³³ Eusebius, *Ecclesiastical History*, Book Five, Chapter 8, 187-188 of the English translation.

⁵³⁴ He is Septimius Severus, who ruled from 193-211. See *The Chronography of George Synkellos*, 511.

⁵³⁵ He is Caracalla who ruled from 211 to 117. See *The Chronography of George Synkellos*, 514.

⁵³⁶ Elgabalus is a manifestation of the chief Semitic deity El. He claimed to be the natural son of Caracalla and the senate accepted his claim. He ruled between 218 and 222.

⁵³⁷ On Caracalla, Macrinus and Elgabalus, see Michael Grant, *The Roman Emperors*, 117-120, and 123-129.

⁵³⁸ Severus Alexander, 222-235.

⁵³⁹ Mamea was an exceedingly religious woman. It is said that she studied with Origen when she was living in Antioch. See *The Chronography of George Synkellos*, 516.

In this period appeared the heresy of Artemon, Theodotus, Asclepiades, Hermphilus and Apolloides. They maintained that Christ was merely an ordinary man.⁵⁴⁰

We found from predecessors that in the year 12 of Severus, he observed the Jubilee. It was the year 251 of the founding of Antioch.

In this period flourished Musanus who is one of us.⁵⁴¹

The philosopher Porphyry, having comprehended the teaching of Origen, declared it invalid. He censured him for cutting off his male member, which he considered a shameful act. He said that when Origen went to evangelize the heathens in one village, the people told him, "First worship with us (the idols) and then we will follow you." Upon hearing this, he worshiped with them. However, they deceived him and did not obey him.

Porphyry also said about Origen, that he believed that souls were created before the bodies. Furthermore, his doctrine of the Trinity was convoluted.⁵⁴² Therefore, many considered him a heretic. However, Eusebius greatly praised him. In his Sixth Book he says, "I believe that Origen deserves praise since childhood."⁵⁴³

In this period Judah, a Jewish teacher, was prominent. He wrote extensively on the Weeks of Daniel.⁵⁴⁴

In Book Six, Eusebius says, "The life of Origen, indeed, appears to me worthy of being recorded even from his tender infancy."⁵⁴⁵ In the year 10 of Emperor Severianus, persecution was intensified and many were martyred. Origen willingly desired to die and become a martyr. However, taking into consideration the interest of others, he refrained from doing so. His father, however, was martyred during the persecution. Origen studied under his father and became well versed in the Scriptures before delving deep into Greek philosophy. He started teaching at eighteen and applied his teaching with practicality. He was always with the martyrs to encourage them. All day long, he was engaged in performing arduous deeds and seldom slept the whole night. He never slept in a bed.⁵⁴⁶ He was meticulous in observing the words of the Lord who said, "Take no extra tunics."⁵⁴⁷ He fasted constantly following the path of the ascetics. He walked bare-footed. He never tasted wine. When he taught in Alexandria, he was sure to replace foolishness with wisdom. He took literally the words of the Gospel, "And there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake."⁵⁴⁸ Accordingly, he castrated himself in his youth to avoid suspicion because he was teaching young men and women. Bishop Demetrius admired his courage and regarded his act as a manifestation of piety. Later, however, he became jealous of him because of his fame and the praise he received from men. He wrote censuring him and considering his act as unlawful. Afterwards, the bishops of Caesarea and Jerusalem performed the laying of hands on him and became his disciples.⁵⁴⁹ Eusebius said, "When Origen, also called Adamanus, noticed that he was in need of someone to assist him in teaching, he chose Heraclas, a conversant in theology, and entrusted him with the teaching of

⁵⁴⁰ Eusebius, *Ecclesiastical History*, Book Five, Chapter 28, 213-214 of the English translation.

⁵⁴¹ According to Eusebius, *Ecclesiastical History*, Book Four, Chapter 28, 165 of the English translation, Musanus addressed a discourse to some brethren who swerved to the heresy of the Encratites.

⁵⁴² As usual, the author quotes at random from Eusebius. In order to get a picture of what Porphyry said about Origen, the reader is advised to check Eusebius, *Ecclesiastical History*, Book Six, Chapter 19, 237-240 of Cruse's translation.

⁵⁴³ In order to understand what Eusebius exactly said about Origen, it is better to read his *Ecclesiastical History*, Book Six, Chapters 2 and 3, 217-222 of the English translation.

⁵⁴⁴ Eusebius, *Ecclesiastical History*, Book Six, Chapter 7, 25 of the English translation.

⁵⁴⁵ Eusebius, *Ecclesiastical History*, Book Six, Chapter 2, 217 of the English translation.

⁵⁴⁶ Eusebius, *Ecclesiastical History*, Book Six, Chapter 3, p. 222 of the English translation.

⁵⁴⁷ Matthew 10:10.

⁵⁴⁸ Matthew 19:12.

⁵⁴⁹ Of those who studied under Origen, is Plutarch the martyr who succeeded Demetrius as patriarch of Alexandria, Dionysius who succeeded Heraclas who became a bishop of Alexandria after Demetrius, Dionysius who succeeded Heraclas, Gregory and Athanasius who became bishops of Pontus and Theodore the Great. Eusebius, *Ecclesiastical History*, Book Six, Chapter 3, 220 of the English translation.

beginners.⁵⁵⁰ However, he dedicated himself to the teaching of the more learned. He went to Arabia in response to its governor and at the behest of the bishop of Alexandria, to teach the governor. After spending sometime in Arabia, he returned to Alexandria.⁵⁵¹

Mamea, mother of the emperor (Severus Alexander), also studied under Origen, and became affirmed in the faith. The historian Africanus asked Origen about the veracity of the story of Susannah, and he said, "It is a true story." He also informed him of many matters.⁵⁵² He died at the age of 69.

All of these things were recorded by Eusebius as a testimony in favor of Origen.⁵⁵³

Although we have detailed these things, we have not been remiss to mention that the Fathers (of the church) have rejected Origen's teaching. Particularly, when he said that torment is not eternal, meaning that sinners are tormented in hell for a while according to the enormity of their sins and then become saved. Such ideas are not accepted as a part of the sound teaching. It is also reported that Origen denied the resurrection of the dead. He also said that the Father, the Son and the Holy Spirit were created. For this reason, he was expelled from Alexandria and went to Palestine.

In this time, Maximinus (235-238) reigned because of hatred to his predecessor. He stirred up persecution against the faithful.⁵⁵⁴ Sergius and Bacchus were crowned with martyrdom, who had been sent to Beth Nahrin (Mesopotamia). In addition, Bishop Cyprianus and many others in Alexandria were martyred. Others remained in Iconium until the death of the accursed Maximinus. Mor Azazael was also martyred in Rome in this period. May his prayer and the prayers of his companions protect us. Amen. *This account is ended with the help of God.*

In this time, Clement of Alexandria was renowned for his true teachings. He said, "We do not present this significant event in an ostentatious book, but as memoirs. It is the gift treasure of old age to childhood. It is an imperfect picture of strong and living images by which I mean the words of blessed men which I have heard."⁵⁵⁵

In the twelfth year of Severus, Origen came upon a translation of the Scriptures different from those found by Aquila, Symmachus and Theodoton in Samosata (that is Nicopolis). It is even different from the copy of the scriptures found in a jar in Jericho. He collected the five versions with the Septuagint translation and composed five books, the *Hexapla*, and collated them with the Hebrew version. He was assisted in the copying by seven men.⁵⁵⁶

In Antioch, Asclepiades was the ninth bishop for 12 years. He was firmly established in the faith. The tenth bishop was Philip.⁵⁵⁷

In Rome, Zephyrianus was the fourteenth bishop for 18 years, Calixtus the fifteenth bishop for 5 years, Urbanus, the sixteenth bishop for 8 years.

In Byzantium, Marcus was bishop for 13 years.

In Ephesus, Onesimus was succeeded by Pisidius and then followed by Alucius and then Proclus.

In Antioch, Zebina was the eleventh bishop.

In Rome, Pontinaus was the seventeenth bishop for 5 years and 8 months; Anterus was the eighteenth bishop for 8 months and Fabinaus the nineteenth bishop for 13 months.

In the church of Alexandria, Heraclas was the twelfth bishop for 16 years. In Jerusalem, Narcissus left for the desert and was succeeded by Dius for 3 years. He was succeeded by Germaneson for 7 years,

⁵⁵⁰ Eusebius, Book Six, Chapter, 15, 235 of the English translation.

⁵⁵¹ Eusebius, Book Six, Chapter, 19, p. 240 of the English translation.

⁵⁵² Eusebius, *Ecclesiastical History*, Book Six, Chapter 31, 250 of the English translation.

⁵⁵³ George Synkellos does not have much respect for Origen. He even has less respect for Eusebius who praised him and championed him. He criticizes Eusebius for lavishing words of praise on him while making only brief remarks about the holy and blessed fathers of that time. See *The Chronography of George Synkellos*, 525-526.

⁵⁵⁴ Eusebius, *Ecclesiastical History*, Book Six, Chapter 28, 248 of the English translation, and in the same *The Book of Martyrs*, Chapter 13, 375-377 of the English translation.

⁵⁵⁵ Eusebius, *Ecclesiastical History*, Book Five, Chapter 11, 191 of the English translation.

⁵⁵⁶ Eusebius, *Ecclesiastical History*, Book Six, Chapter 16, 235-236 of the English translation.

⁵⁵⁷ Eusebius mentions Asclepiades as Acebiades in *Ecclesiastical History*, Book Five, Chapter 17, 199 of the English translation.

and then by Gordius for 2 years. It is reported that many miracles are attributed to Narcissus during the life of Alexander as related by Eusebius. Eusebius says, "In the Passover, oil became scanty. Some wicked men did not like him (Alexander) for fear of being condemned by him. They concocted a plan affirmed by oath. One of them said, 'if the case of the oil is not true, I should be burned by fire'. Another said, 'May my body be afflicted by a disease.' A third said, 'May my eyes be blinded.' No one, however, believed them. The saint (Alexander) endured them patiently. Then, he left the meeting and lived in the desert for a long period during which he executed the punishment these men imposed on themselves. A spark fell upon the house of the first one and burned his household. The second was afflicted by a vicious skin disease (leprosy) from the top of his head to the bottom of his feet, and he was extremely tormented. When the third one saw what happened, and their devilish work was exposed, he confessed before the entire people the vicious stratagem that had been planned. Still, his eyes were blinded from weeping and lamenting. Thus, each of these men received his punishment. When the people failed to find the place the blessed Alexander went to, they set up Dios in his place. However, Alexander appeared three years later and the bishop implored him to resume his service. Old age, however, prevented him from doing so. Then it dawned on Bishop Alexander of Cappadocia, to serve as a suffragan of Narcissus. When he came to Jerusalem to worship, the people did not let him return to his country. Apparently, God had revealed to them that he should serve in Jerusalem. In the letter he addressed to the Antinonites, he said, 'Narcissus salute you, the same who before me held the episcopate here, and is now colleague with me in prayers, being now advanced to the hundred and tenth year.'

Here ends this narrative. I appeal to, and implore any brother whomever he is, who reads this to pray for me by the love of the crucified one. Yes, and Amen.

Chapter Eight: On the time of six Roman Emperors

In the year 562 of the Greeks/A.D. 251, Philip ruled 7 years. (More correctly, he reigned from 244 to 249. He is called the Arab because his father was an Arab chieftain named Marinus).⁵⁵⁸ In his time, the Christians enjoyed peace and safety.⁵⁵⁹ His associate in government was his son also called Philip. In his first year, Sapor son of Ardashir, ruled the Persians 31 years. According to Andronicus, the reign of Philip marks a millennium of the foundation of Rome. A great number of animals were killed in the Great Circus for this occasion. In addition, the spectacle of Mars was celebrated which took place on three moonlit nights for three days. The theater of Pompeii of the seven columns was burned. Four hundred horsemen lancers competed in the celebration of the founding of Rome.

Decius⁵⁶⁰ killed Philip (for hatred of him) and his son, and ruled one year.⁵⁶¹ He, in turn, was killed in Atrition in the Forum of Tembronios, and Gallus ruled 2 years.⁵⁶²

In this time, a vicious malady spread throughout the countries, especially Egypt.

Gallus and Volusianus⁵⁶³ were killed in the Forum of Flaminius, and Valerian⁵⁶⁴ ruled 15 years. He stirred up persecution against the Christians.

Sapor, king of Persia devastated Syria, Cilicia and Cappadocia.

When the Goths crossed the Danube, they seized the inhabitants of the provinces and those of the isles of Cyclades, and took them captive to Persia.

Gallienus,⁵⁶⁵ died after relieving the Christians from persecution.⁵⁶⁶

⁵⁵⁸ See Eusebius, *Ecclesiastical History*, Book Six, Chapter 34, 252 of the English translation, and Michael Grant, *The Roman Emperors*, 152.

⁵⁵⁹ Eusebius, *Ibid.*

⁵⁶⁰ Trajanus Decius, 249-251.

⁵⁶¹ Eusebius, *Ecclesiastical History*, Book Six, Chapter 39, 254 of the English translation.

⁵⁶² Emperor Trebonianus Gallus 252-253.

⁵⁶³ Gallus's son.

⁵⁶⁴ Emperor, 253-260.

⁵⁶⁵ Son of Valerian. Emperor, 253-268.

BOOK SIX

In these times, the true faith was spreading by heavenly dispensation that is divine grace and astounding miracles.

He, who meticulously contemplates the persecution inflicted by these kings (emperors) on the Christians, will learn that they were punished for their actions. For example, Decius who killed the Christians was himself killed less than one year from his rise to power.⁵⁶⁷ As a result, peace prevailed in the church of God. In addition, Valerian, who halted the persecution of Christians for 14 years, resumed it in the year 15. In this same year, he himself was murdered in Milan.⁵⁶⁸ *End of the account.*

In this period appeared the heresy of the Helcesaites, who asserted that there is no punishment for the person who denies (Christ) outwardly by mouth.⁵⁶⁹ They have a spurious book, which they believe anyone who listens to it (believes it) will receive forgiveness of sins. They also reject saints.⁵⁷⁰

In this time, Eusebius said that Cyril (more correctly Beryllus), bishop of Bostra in Arabia, dared say about our Lord that, "Before he was Incarnated, he had no proper divine essence, except for the divinity of the Father which dwelt in him."⁵⁷¹ Origen and the bishops disputed with him and won him back to the true path. They also exposed the heresy of those who maintain the corruption and the annihilation of the soul with the body, and that it will regenerate immediately on the Day of Resurrection and rise with the body. This heresy particularly spread into Armenia. Origen journeyed to that country and put an end to it.

Until this time, the custom was that the heretics who were restored to the faith were to be purified by prayer and the laying on of hands. However, when in this time, there was a need to test (the true faith) of bishops, twenty-four bishops met with Cyprian (d. 258), bishop of Carthage, and resolved that these heretics should be baptized before being accepted. They issued 20 canons in this regard. However, Stephen, bishop of Rome, contested this, saying, "Nothing new should be made contrary to traditions which have prevailed from ancient times." As a result, a heated controversy took place among them.⁵⁷²

In this period, the presbyter Novatus denied the forgiveness of sins after baptism. A council of sixty-four bishops in the neighborhood of Rome met to discuss his allegation.⁵⁷³

In the meantime, Sabellius of Ptolemais appeared in Pentapolis, a city of Libya, a province of Egypt. He maintained that there is one *gnomo* (Syriac for person, essence, substance) of the Holy Trinity. He appeared to the prophets as the Father in the Old Testament, was incarnated as the Son in the New Testament and spoke through the Apostles as the Holy Spirit. Dionysius of Alexandria refuted him.⁵⁷⁴

In this same period appeared Nepos in an Egyptian city. He taught like the Jews saying that, "The righteous will reign a thousand years on earth, and will eat and drink."⁵⁷⁵

In this same period too, Paul of Samosata deviated from the faith by renewing the corrupt teachings of Artemon, bishop of Caesarea of Cappadocia. Theotecnus of Caesarea in Palestine; Gregory, bishop of Neo-Caesarea; Theodore, bishop of Petra; Alexander, bishop of Tarsus; Nikomas, bishop of Iconium; Maximus, bishop of Bostra; and Hymenaeus, bishop of Jerusalem convened a council and censured Paul and he repented. With this, the council dispersed. Four years later, he (Paul) returned to his vomit. The council reconvened and anathematized him because he said that Christ was a mere man. In fact, he fell

⁵⁶⁶ Eusebius, *Ecclesiastical History*, Book Seven, Chapter 13, 285-286 of the English translation.

⁵⁶⁷ For Decius' persecution of the Christians, see Eusebius, *Ecclesiastical History*, Book Six, Chapter, 39, 254 of the English translation.

⁵⁶⁸ See *Ecclesiastical History*, Book Seven, Chapter, 10, 278 of the English translation.

⁵⁶⁹ This heresy reminds us of the Islamic *taqiyya*, which permits Muslims to deny their faith outwardly in order to save their lives.

⁵⁷⁰ Eusebius, *Ecclesiastical History*, Book Six, Chapter 38, 254 of the English translation.

⁵⁷¹ Eusebius, *Ecclesiastical History*, Book Six, Chapter 38, 254 of the English translation.

⁵⁷² Eusebius, *Ecclesiastical History*, Book Seven, Chapter 3, 272 of the English translation.; Philip Schaff, *The Creeds of Christendom*, II (New York: Harper & Brother, 1882), 20-21 and Rubens Duval, *La Littérature Syriaque*, translated into Arabic by Rev. Louis Qassab as *Tarikh al-Adab al-Suryani* (Baghdad, 1992), 182-183 where Duval states that the German Orientalist Paul Anton La Garde (d. 1891) had published the canons of the Third Council of Carthage according to Paris MS (Syriac) 62.

⁵⁷³ Eusebius, *Ecclesiastical History*, Book Six, Chapter 43, 263 of the English translation and Book Seven, Chapter 8, 276 of the English translation.

⁵⁷⁴ Eusebius, *Ecclesiastical History*, Book Seven, Chapter 6, 274 of the English translation.

⁵⁷⁵ Eusebius, *Ecclesiastical History*, Book Seven, Chapter 24, 295 of the English translation.

because of his association with Zenobia (Queen of Palmyra) especially when the Persians defeated the Romans and controlled Syria. Zenobia maintained the Jewish doctrine. The wretched Paul tried to get close to her, and thus fell into Artemon's heresy. A number of women followed him who sang for him. It is said that he committed adultery. When he was divested from his Episcopal dignity, he leaned on that woman (Zenobia), whom the Persians granted power over entire Syria. The bishops informed Emperor Aurelian, who although himself a heathen, ordered Paul expelled from the church.⁵⁷⁶ *End of the account.*

In this period, Cornelius, as the twentieth bishop, occupied the Episcopal See of Rome for 3 years, Lucius, the twenty-first bishop for 8 months, and Stephen, the twenty-second bishop for 2 years.

In Alexandria, Dionysius was the thirteenth bishop for 17 years. He was a pupil of Origen but was not inclined toward heresy. He was an eloquent speaker. He had many writings on doctrine.

In Antioch, Babula (Babylas) was the thirteenth bishop. After eight years, the governor tried to enter the church but Babula stopped him. The governor became outraged and killed many Christians, among whom was the bishop and three of his disciples.⁵⁷⁷

In this period, Gregory of Neo-Caesarea flourished. He achieved fame for his teaching and multiple miracles. He received the episcopate from Phedimus, bishop of Amasia.

In this time, and during the persecution of Decius, the forty martyrs of Sebastea were crowned with martyrdom. In this time, too, the monasteries of the solitaries began to appear in the Egyptian desert through the blessed Paul of Thebes and Antony.

In Antioch, Demetrianus was the fourteenth bishop and Paul of Samosata the fifteenth bishop. He fell into heresy and was removed from office.

In Rome, Xystus was the twenty-third bishop for eleven years; Dionysius was the twenty-fourth bishop for nine years.⁵⁷⁸

In Jerusalem, Mazabanus was the thirty-seventh bishop and Hymenaeus the thirty-eighth bishop.⁵⁷⁹

In the time of Emperor Decius, who hated the Christians, these men were martyred: Alexander, bishop of Jerusalem; Fabianus, bishop of Rome; Fabius, bishop of Antioch who succeeded Babula (Babylas); and Christophorus with a group of faithful. He also murdered Emperor Philip and his son because they were Christians.⁵⁸⁰

In Decius' time, seven young men fled Ephesus and hid in a cave, because Decius oppressed the Christians immensely and forced them to apostatize. Some did apostatize out of fear of him. However, they repented after he was killed, and the persecution ended. Some of the apostates went to Rome asking for forgiveness. Novatus said that for them there is no remission of sin. Thus, he was branded as chief of the Cathari. Cornelius wrote about him to Fabius of Antioch that, "Novatus was seduced by Satan when he came to Rome. He was baptized when he was sick in bed (which is unlawful). In fact, he had apostatized in front of many during the persecution. Having made the oblation (Communion), and distributed a particle to each one, he would grab hold of the person receiving (the Communion) and would not let him go unless he swore not to desert him and follow Cornelius. He did this because he was intoxicated with the love of the episcopacy. He even deceived three bishops who ordained him secretly. He pretended that he was not ordained because of desire, but in spite of himself. For this reason, Dionysius wrote to him, "If you were truly forced to do this (accept the episcopate), you are free to leave it. You should not suffer anything because of it lest you tear up the church of God. Such action is no less evil than the worship of idols. I say that the worship of idols is far better. Why? Because for idols man sacrifices himself alone, but in this case, he offers himself for the church. Now, if you force the brethren to sustain harmony, know, then, that your

⁵⁷⁶ Eusebius, *Ecclesiastical History*, Book Five, Chapter 28, 213-216 of the English translation, and Book Seven, Chapter, 29, 302 of the English translation; Adolph Harnack, *History of Dogma*, translated by Neil Buchanan, III (New York: Dover Publications, 1961), 81-101, and (J. N. D. Kelly, *Early Christian Doctrines*, 117-119 and 158-160.

⁵⁷⁷ Babylas succeeded Zebinus to the See of Antioch. See Eusebius, *Ecclesiastical History*, Book Six, Chapter 29, 249 of the English translation.

⁵⁷⁸ Eusebius, *Ecclesiastical History*, Book Seven, Chapter, 14, 286 of the English translation.

⁵⁷⁹ Eusebius, *Ibid.*

⁵⁸⁰ Eusebius, *Ecclesiastical History*, Book Six, Chapter 39, 254-255 of the English translation.

success will overwhelm their sins. But if you failed, then you should save yourself. I pray that you feel well and follow Christ."⁵⁸¹ *This narrative is ended. Brothers who read it pray for me.*

Chapter Nine: On the period of Claudius and the five emperors who ruled after him

In the year 588/A.D. 277, Claudius reigned one year. (Claudius II Gothicus was emperor from 268 to 270).⁵⁸²

At this time, Bruchion was convicted and imprisoned in Alexandria.

A sign like a crown appeared in the sky.

In Alexandria, warfare disturbed Bruchion.

Claudius died in Sirmium. (He died in 270 from the plague, which broke out in his army).⁵⁸³ In the year 589/A.D. 278 Aurelian ruled five years and five months.⁵⁸⁴ In the first year he destroyed the Palmyrians and the Gauls. He rebuilt the wall of Rome.⁵⁸⁵

After Bruchion was imprisoned for a few years in Alexandria, he was released to wreak more devastation in the fifth year of Aurelian. Aurelian died after being struck by lightning, after he persecuted the Christians.⁵⁸⁶

Tacitus ruled six months and was killed in Pontus.⁵⁸⁷

In this period Hormizd ruled in Persia.

Florian ruled only two months and was killed in Tarsus.⁵⁸⁸

In the year 593/282 A.D., Constantine was born.⁵⁸⁹ It is the fifth year of Aurelian who was struck by lightning.

In the eighth Induction (cycle),⁵⁹⁰ Probus reigned seven years, or six, according to Andronicus.⁵⁹¹ In the same year, Varaharan, son of Varahran, ruled in Persia seven years.

Saturnilus, in an attempt to rule over the Romans, rebuilt Antioch. He was killed in Apamea. Also, Probus was killed in Sirmium.

Carus and his two sons Carinus and Numerian, ruled two years and a few months. Carus died in Beth Nahrin (Mesopotamia), Syria. His son Numerian, died in Africa where he was a consul.⁵⁹² Carinus, the second son, was haphazardly killed in the war with the Germans. *End of this account.*

In the fourth year of Aurelian, which is the year 592 of the Greeks (A.D. 281), Manes (Mani), who was twenty-three years old, appeared. This is his story:

A man named Patiḡ from Laphat, had a son from Taqshit whom he called Corbicus. When he was four years old, the wife of Arab lineage named Scytianus bought him. Scytianus was educated under the Egyptians and introduced the heresy of Empodectes and Phythagorus into Christianity. He had a disciple named Bodus who was formerly called Terbintos. It happened that Terbintos journeyed to Babylon with Scytianus's wife. He claimed that he was born of a virgin. He penned four books: one of them he called *The Mysteries*, the second, *The Gospel*, the third, *The Treasures* and the fourth, *The Disputation*. While practicing

⁵⁸¹ These passages are paraphrased with great liberty from Eusebius, *Ecclesiastical History*, Book Six, Chapters 43, pp. 263-267 of the English translation and Chapter 45, pp. 268-269 of the translation.

⁵⁸² See Michael Grant, *The Roman Emperors*, 179.

⁵⁸³ See Michael Grant, *The Roman Emperors*, 180.

⁵⁸⁴ Aurelian was emperor from 270 to 275. See Michael Grant, *The Roman Emperors*, 183.

⁵⁸⁵ Michael Grant, *Ibid.* 185-186.

⁵⁸⁶ A Thracian officer named Mucapor struck down Aurelian. See Grant, *Ibid.* 187.

⁵⁸⁷ Tacitus, 275-276.

⁵⁸⁸ Florian, 276.

⁵⁸⁹ Constantine was born about A.D. 285.

⁵⁹⁰ The induction is a kind of levy used in the time of Emperor Diocletian, and it was paid in kind. As a system, it was subject to reassessment every fifteen years. By the end of the fifth century, it was commuted to a cash payment. However, the period of a fifteen-year cycle remained as a means of dating events. See *The Chronicle of Theophanes Anni mundi* 6095-6305 (A.D. 602-813), edited and translated by Harry Turtledove (The University of Pennsylvania Press, 1982), 1, note 2.

⁵⁹¹ Probus was emperor from 276 to 282.

⁵⁹² Carus, 282-283; Carinus, 283-285 and Numerian, 283-284.

works of magic, he was struck by the spirit and died. The woman who was living with him buried him after taking all the gold he had accumulated. She bought the child Corbicus as mentioned earlier. She educated him with those books and then died. Corbicus took the gold and the books and went to Laphat and was called Manes (Mani). With these books, he deceived many people in the name of Christianity. He manipulated Christian teachings and was ordained a priest. He began to interpret the Scriptures. He disputed with the Jews and heathens. He sent Addai, one of his adherents, to evangelize the Armenians. He sent another one named Thomas to India. When they returned they told him that no one accepted them. Then, Manes deserted the Christian teachings and called himself Christ and the Holy Spirit. He gathered twelve disciples and breathed into them the "Spirit", and they went out to deceive the people. Manes said that God is corporeal and controls the eastern, western, northern and higher regions. However, there is another corporeal God, Matter, whom he called Evil who controls the southern and the nether regions. When Matter moved, its sons, who are demons, fire, water and idols quarreled with each other. As some of them oppressed the others, they reached heaven where there was light. They desired to mix their darkness with the light and the good. God saw them and burned them there, He took a small portion of light and hurled it to Matter, which swallowed it and became part of it. Thus, God was compelled to create the world and Adam, and Eve.

The Manicheans say that the world was created from the friction of Matter. They also claim that the sun and the moons were created from palm leaves. They further claim that those who grab the souls of people and of the good, which is mixed with Matter, are myriads. They take the souls up to where the light is in order that light will be freed from evil. They say that God places evil with light together with the soul that did not believe in Manes and they become united with fire.

Manicheans maintain that marriage is the act of the evil one. They deny the Resurrection of the dead and believe in reincarnation. They further maintain that everything has a soul including the dust and water, that the Lord did not assume a body and a soul and that his epiphany and suffering were sheer fantasy. They believe in the existence of twenty-five gods who have twelve women, and other abominable beliefs.

Manes pledged to heal the son of the Persian king. However, he failed and fled to Mesopotamia. The king chased after him until he found him. He skinned him, filled his body with straw, and hanged it on the city wall. This was the end of the wicked Manes.⁵⁹³ *End of the account.*

After Paul was expelled, Domnus became the sixteenth bishop of Antioch.

In Alexandria, Timothy became the fourteenth bishop for 17 years. In this period Eusebius, bishop of Laodicea, flourished in science.

In Rome, Felix was the twenty-fifth bishops for 15 years.

Until this date, the brethren have occupied the see of St. James in Jerusalem as Eusebius said in his Book Seven. He indicated the great honor that the faithful held for the saints. Eusebius says that the Revelation of John does not belong to him but to the presbyter John. Or, it belongs to Corinthus who propagated the idea of the millennium rule on earth. This is clear from the difference between the style of John's Revelation, Gospel and his epistles. Furthermore, John the Evangelist did not mention his name in his Gospel as he did in Revelation. Besides, the language of Revelation is not in sound Greek because he uses barbaric terms. However, I have no objection to the idea that this book is from God and that it contains revelation and prophecy and unravels mysteries ...lacuna... we have recorded the events that took place in our time. He also said about Paul of Samosata, who considered godliness a business, that pride controlled his worldly thinking. He built for himself a throne according to the perception of the world and not the Disciples of Christ. Whenever he made a decision, he hit the table with his fist or kicked it with his foot.

In the Church of Rome, Eutychianus was the twenty-second bishop for eight months. After him came Gaius for seventeen years.

⁵⁹³ For Manichaeism, its founder and system, see A. A. Bevan, "Manichaeism" in *Encyclopedia of Religion and Ethics*, ed. James Hastings, 8 (New York: Charles Scribner's Sons, 1916), 394-402, ND Martin A. Larson, *The Religion of the Occident* (New York: Philosophical Library, 1959), Chapter XV, 545-561.

In Alexandria, Theonas was the fifteenth bishop for nineteen years.

In Laodicea, Eusebius was succeeded by the renowned philosopher Anatolius. Both of them came from Alexandria. They excelled in religious and profane sciences. They were preceded by Socrates. After them came Theodotus who gained fame through them and their achievements in addition to his Episcopal dignity. He was proficient in human medicine. He had no equal in psychology. He endeavored to perform charitable acts and was quick to help the needy.

In this period, Theodotus of Caesarea of Palestine was also distinguished in learning. He was succeeded by Agapius who devoted special attention to poor people of his congregation. In his time, Pamphilius, a presbyter of one of the churches achieved fame as a discerning man and true philosopher. Meletius, bishop of the church of Pontus, also became distinguished. He was noted for his learning, philosophy and piety. He was perfect in everything. Learned men nicknamed him "The Perfect One."

In Byzantium, Domitianus was the twenty-seventh bishop for 23 years. Cosmas and Damianus were martyred in the time of the persecutor Numerian.⁵⁹⁴ *End of this account.*

Chapter Ten: On the period of Diocletian and his associates

Diocletian⁵⁹⁵ ruled according to this law (calendar, in the year 604 of the Greeks), or in the year 594 according to the opinion of others, or, the year 353 of the Antiochenes.⁵⁹⁶ Here the dates of Diocletian are clearly shown.

Three others ruled together with Diocletian. One of them was Maximian whom he associated as a ruler, and gave him his daughter Diocletiana to wife and nicknamed him Heraclius. The other is Maxentius, son of Maximian, who ruled in Rome, and Contantius, who ruled in Gaul and Britain. In the east, Diocletian and Maximian managed the affairs jointly.⁵⁹⁷

In this period Egypt revolted. However, the Romans subdued the revolt and killed a great number of people.

In the eleventh year of Diocletian, Narses ruled Persia 7 years. He was succeeded by his son Hormizd who ruled 5 years.

In his nineteenth year, Diocletian ordered the destruction of churches.⁵⁹⁸

The total years from the Nativity of the Lord until this date, is 284 years. The persecution (of Christians) was accompanied by famine. One measure of wheat was sold for 52 drachmas.

Maximian died after three years of rule. Maxentius ruled 6 years and then was killed. Severus ruled one year and then died.⁵⁹⁹ Licinius ruled 17 years and then was killed.⁶⁰⁰

In the year 20 of his rule, Diocletian ordered the churches destroyed. For this, a disease afflicted him and his genitals putrefied, as said by Eusebius. He abandoned the empire to Maximinus, governor of Cilicia.

Upon the death of Maximian, Martinianus⁶⁰¹ became emperor and was killed after three months. He was succeeded by Constantius, father of the Victorius Constantine.⁶⁰² He had two wives: Helena, mother of

⁵⁹⁴ Emperor Numerian, 283-284.

⁵⁹⁵ Diocletian was born of a poor Dalmatian family. John, Bishop of Nikiu calls him the Egyptian. See *The Chronicle of John, Bishop of Nikiu*, translated from Zotenberg's Ethiopic Text by R. H. Charles (London: William Norgate, 1916), 58.

⁵⁹⁶ Emperor Diocletian, 284-305.

⁵⁹⁷ *The Chronicle of John, Bishop of Nikiu*, 58. Cf. Bar Hebraeus, *Chronography*, 57 for the dates of Diocletian.

⁵⁹⁸ *The Chronicle of John, Bishop of Nikiu*, translated by R.H. Charles, 58. According to historian Jacob Burchhardt, during the first eighteen years of his rule, the Christians remained unmolested. Although he ordered the Manicheans to be burned at the stake in 296, he left the Christians in peace for seven years. His wife, Prisca, and his daughter, Valeria, were not undispensed toward the Christians. In fact, under Diocletian himself the Christians were so strong as to build churches everywhere. See Jacob Burckhardt, *The Age of Constantine the Great*, translated by Moses Hadas (Vintage Books: New York, 1967), 244-245. This does not seem to agree with Eusebius or Michael Rabo and other church historians.

⁵⁹⁹ Emperor Severus, 306-307.

⁶⁰⁰ Emperor Licinius, 308-324.

⁶⁰¹ He was joint emperor with Licinius in 323.

⁶⁰² The father of Constantine the Great was Constantius I Chlorus.

the Victorious Constantine and Theodora, daughter of Maximian the tyrant.⁶⁰³ In the eighth year of his reign, he made his son Constantine the Victorious a joint emperor. *End of the account.*

In Byzantium, Probus was the twenty-first bishop for 11 years. In Alexandria, Peter was bishop for 11 years. His life was concluded with martyrdom in the persecution that was stirred up in the third year of his episcopate. He encouraged the faithful in Egypt to endure, struggle and remain firm in the faith, especially when the persecution of Diocletian was intensified. He administered the affairs of the church with exemplary patience. He was martyred by the sword in the ninth year of the persecution. Together with him were martyred the presbyters Faustus, Dios and Ammonius. Of the bishops of the church of Egypt there were martyred Phileas, Hesychius and Theodorus. Eusebius wrote sufficiently about these events and about the martyrs including the members of the royal families of Egypt and Alexandria, and the priests and chief priests. In addition, a great number of faithful, who struggled courageously, were martyred in Nicomedia, Phoenicia, Phrygia, and Syria. Eusebius also wrote about the destruction of churches.⁶⁰⁴

In this period, Bishop Jonah laid the foundation stone of the Great Church of Edessa. Upon his death, he was succeeded by Sha'utha who completed its construction and it was called Hagia Sophia. Afterwards, in the year 634 of the Greeks/323 A.D., Bishop Ith Alaha built the eastern wing of this church. He also built a cemetery for the strangers in the year 656 of the Greeks.

In the year 681 of the Greeks/371 A.D., Abraham built an altar for the Confessors, and in the year 689 of the Greeks/377 A.D., he built the baptistery.

In the same year, the Orthodox of Edessa restored the Great Church that the Arians had usurped. Euologius, who became a bishop of Edessa, built Daniel's wing and was called Mor Demit.

In his time, the remains of the Apostle St. Thomas were transferred from India to Edessa and deposited in the church of St. Thomas in 722/411 A.D. Rabula, bishop of Edessa, built the church of St. Stephen which was formerly a Jewish synagogue.

In Rome, Marcellianus was the twenty-eighth bishop for 10 years. His successor Miltiades was bishop for 8 years.

In Antioch, Tyranios was the nineteenth bishop.

In Jerusalem, Zabdai was bishop for 39 years. He was succeeded by Hermon.

In this period, Gregory the Armenian, assisted by his cousin Dartad, king of Armenia, struggled for the cause of Christ.

In the church of Rome, Sylvester was the thirtieth bishop. He was ordained by Miltiades at the age of thirty. He converted many heathens to the faith. He predicted the death of Tarquinus the prefect who persecuted the Christians. On the next day, that same man choked to death on a fish bone caught in his esophagus.

When Constantius I, Chlorus entered Rome, Sylvester and all the Christians fled before him. He died in July and left the empire to his son Constantine. *End of the account.*

In this period Peter, patriarch of Alexandria, anathematized Arius.

In the nineteenth year of Diocletian, the wrath of God was upon the daughter of Zion because of our iniquities and the dissension of Christians. Before Easter, pamphlets were distributed to the churches. They contained an order to destroy the churches, burn the books and cast anyone called Christian into prison. Because of this, distress prevailed and many strong and select martyrs became victims.

After Peter condemned Arius for his wicked heresy, Arius went on spewing forth his poison. He went from bad to worse. He did everything in his effort to obtain the episcopate. But Achillas, who succeeded Peter and who had ordained Arius a priest, also condemned him. However, Arius succeeded in deceiving many and became the leader of a band of heretics.

As to Diocletian, he was afflicted by disease and roamed around as a lowly, confused rustic. He handed the empire to his son-in-law Maximianus, who did great harm to the Christians. Diocletian's illness

⁶⁰³ Some say that Helena was daughter of an innkeeper. She may have been a concubine. See Michael Grant, *The Roman Emperors* (New York: Charles Scribner's Sons, 1985), 227.

⁶⁰⁴ Eusebius, *Ecclesiastical History*, entire Book Eight, 317-348 of the English translation.

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worsened and he was afflicted by intestinal cancer and an abscess of the genitals. They began to ooze worms and smell foul. It was then he realized that his illness was a plague from God for the iniquity he committed against the Christians. Accordingly, he addressed letters to every quarter of the empire allowing the Christians to perform their rituals openly, to build churches, and ordered persecution to stop. He asked the Christians to appeal to their God for his life. However, Maximianus, the tyrant governor of the East, even though he did not like the decision, executed it in spite of himself. Shortly afterwards, he declared that the gods told him in a vision that the Christians should be expelled from the cities and live in the villages. Thus, persecution resumed. God, however, punished the land by scarcity of rain, famine and death, to the point that ten bodies were buried in a single grave. One measure of wheat was sold for 72 drachmas. Moreover, Maximianus became involved in war with the Armenians and the wrath was subsided in the cities.

Divine justice touched Maximianus who was infected with a serious disease. He and Diocletian departed this life and the empire. They are awaiting the just judgment that rewards every man according to his deeds without mercy or favoritism.

Constantius, father of the Victorious Constantine, was a joint emperor in the time of Diocletian. He ruled 12 years and lived 60 years.

By the power of our Lord and God, Book Six is ended in ten chapters. It treated 272 years that is 5816 years from Adam during which period there were thirty Roman emperors.

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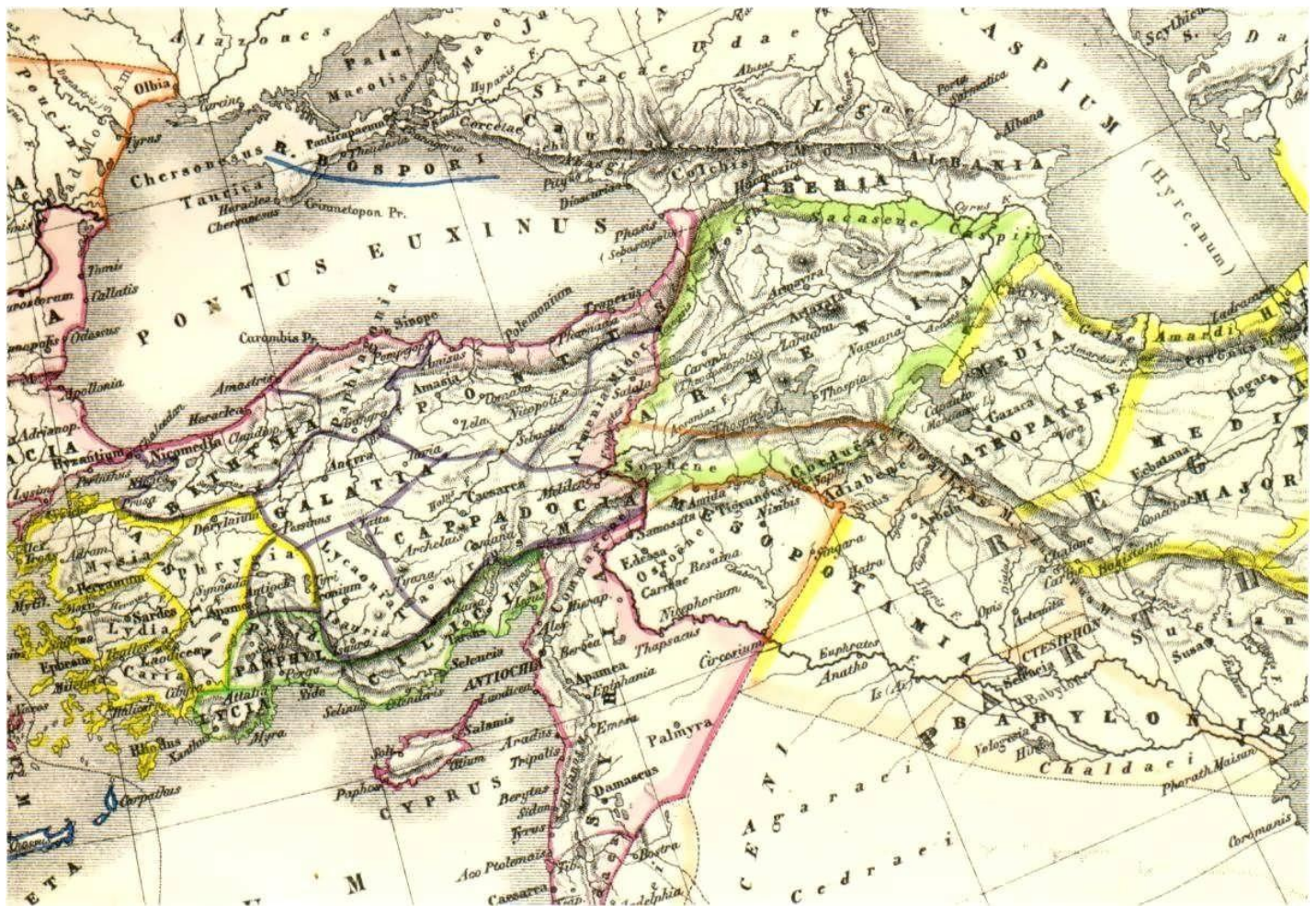
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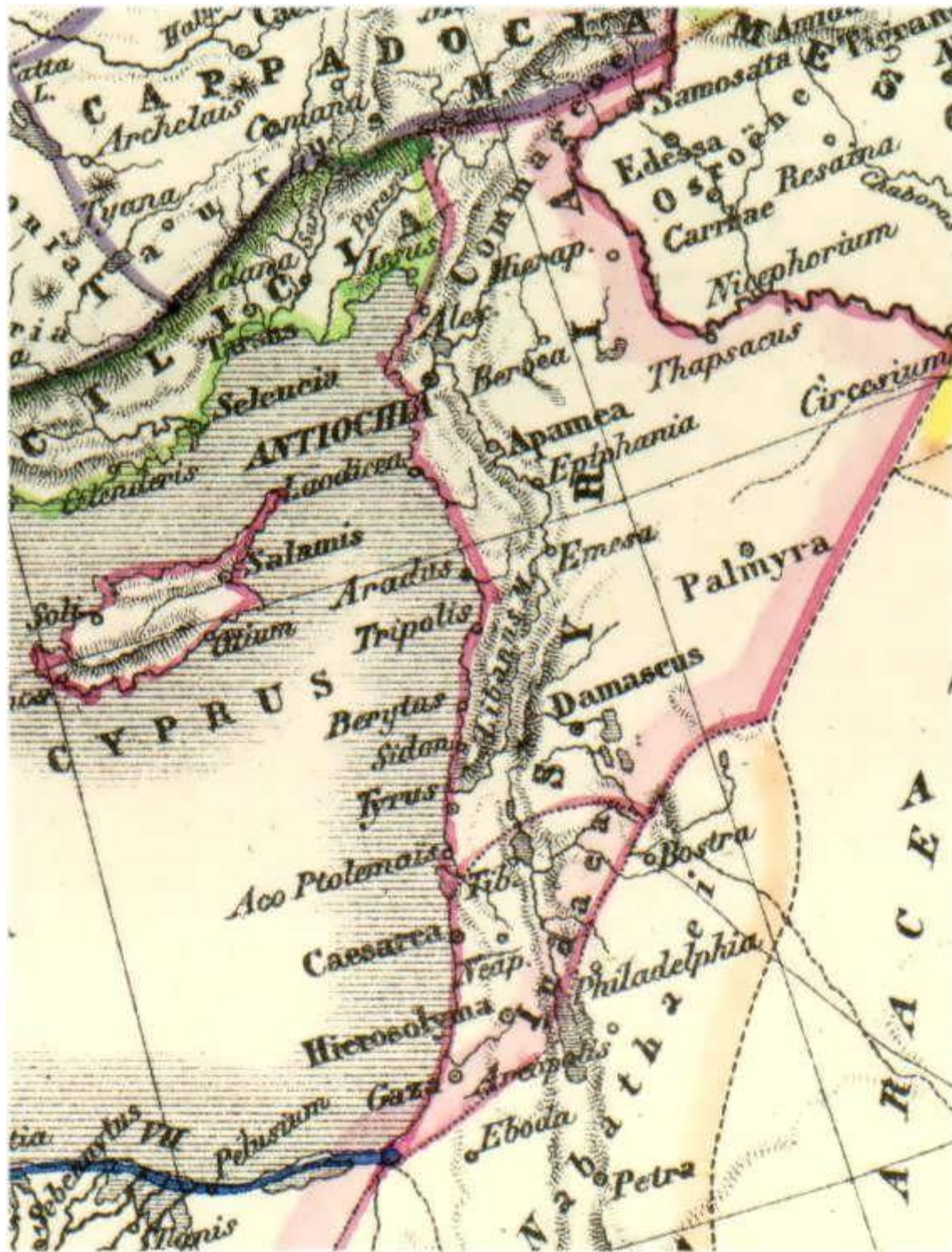
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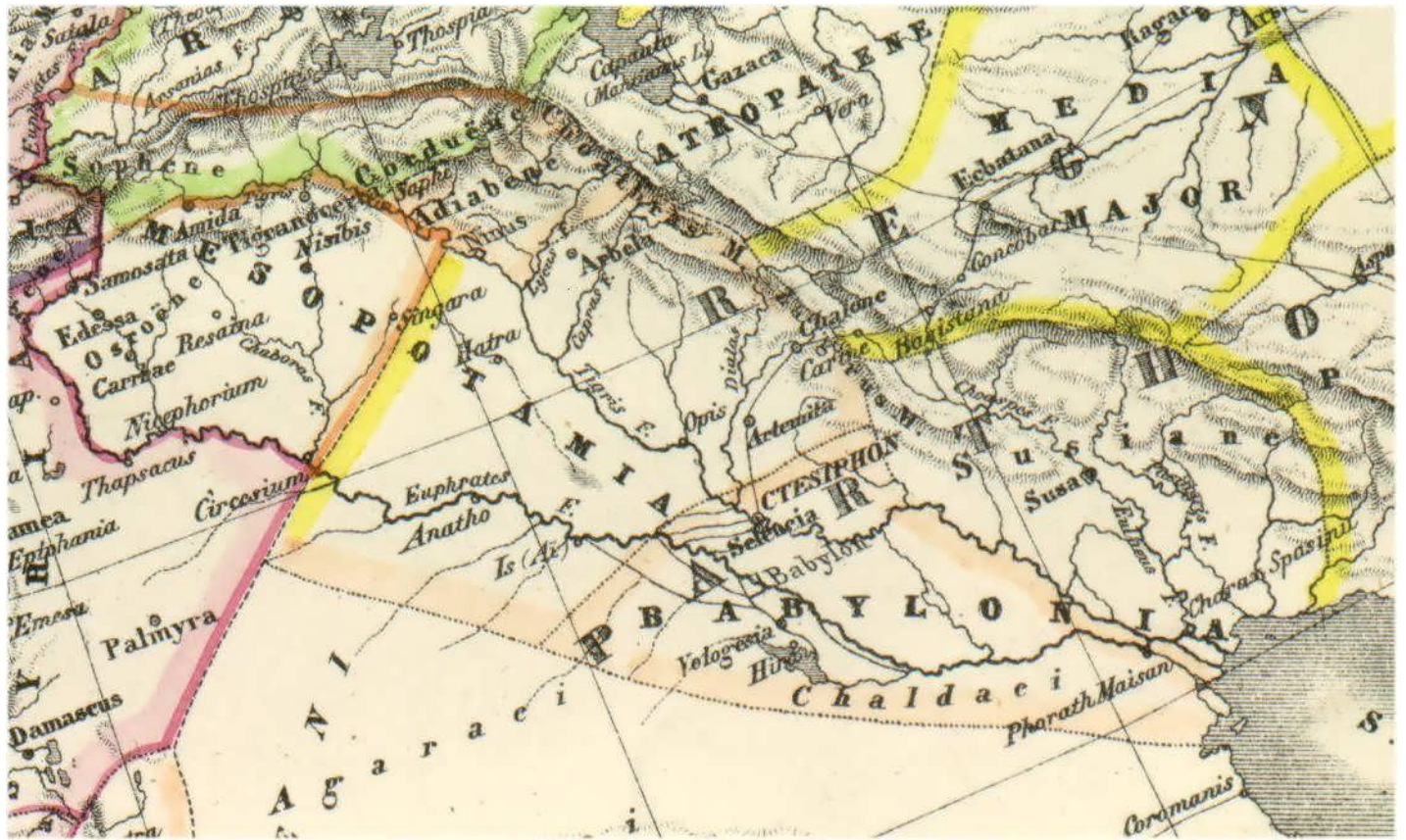
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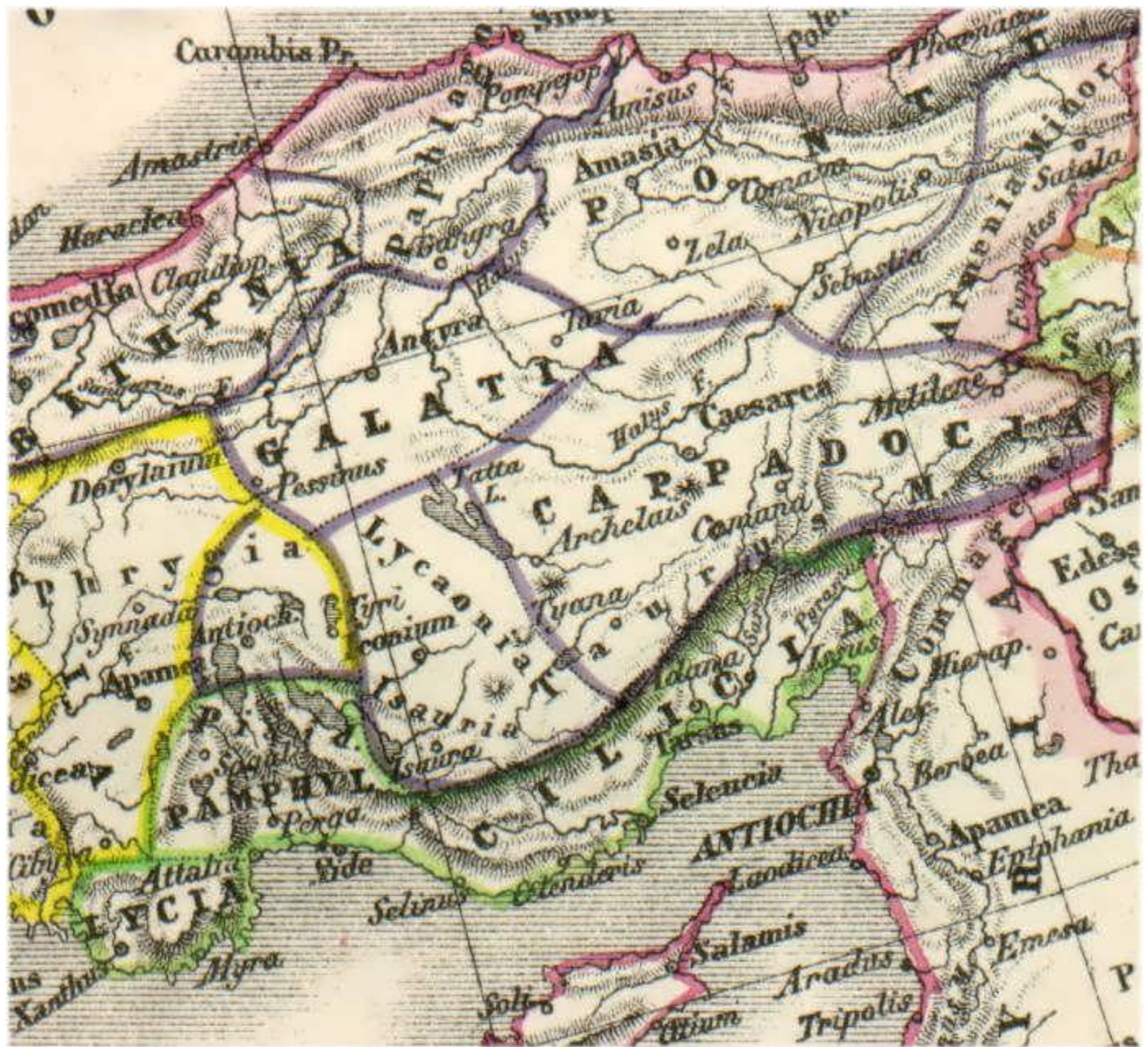
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